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THE
AMERICAN MISSIONARY

VOL. XLIX. DECEMBER, 1895. NO. 12.

OUR ANNUAL MEETING.

Our recent Annual Meeting held in Detroit, Mich., surpassed our expectations. Coming as it did at the close of a series of anniversaries —the Mohonk Conference, the National Council, and the meeting of the American Board, we hardly dared to hope for a large attendance. But while the audiences, which were large, were gathered mainly from the cities and States near at hand, yet there were many representative men and women from all parts of the country. The usual topics relating to our wide range of work were discussed in reports, papers and addresses of a very high order. In these we shall find a store-house of valuable matter to send forth to our constituents in the magazine, leaflets and pamphlets. The sermon by Rev. Dr. Ward was scholarly and practical. It will be published as usual in the Annual Report. But topics of unusual interest and importance gave a special character to this meeting. Among these were resolutions on the infamous Florida law and on the savage lynchings that disgrace our age and country. An item of peculiar significance was the cordial invitation extended to the Association from public bodies in Nashville, Tenn., to hold our Jubilee meeting in that city—a fact of marked courtesy and a clear indication of the progress of cordial feeling between the North and South.

The financial situation was fully considered and its grave aspect was frankly admitted. But there was no tone of discouragement, but rather of joyous hope. The Jubilee year was welcomed as the signal of deliverance and the vote was passed asking for $500,000 during the year as a means of removing all financial obligations, and of resuming and even enlarging the work of the Association.

The report of the woman's meeting will appear in the next number of the magazine.

THE JUBILEE ANNIVERSARY.

Forty-nine years have passed away since the American Missionary Association began its career. The earlier years were years of small things, with limited resources and many hindrances. Its defense of the slave at that time brought upon it scorn, reproach and mob violence, but it flinched not. Then came its great opportunity—the opening of the dark prison doors. It hastened to greet the first comers at Fortress Monroe with help and schools. It spread its work in neighboring cities and on the plantations and followed the march of the armies across the country and down the banks of the Mississippi. It was the opportune moment when these bewildered fugitives, who knew not whither to turn nor what to do, were pointed at once to the true path, guided by the spelling-book and the Bible. Then it organized its efforts wisely and liberally for the elevation of this people by establishing schools and churches. It was a pioneer and has held the lead ever since, and has enlarged its sphere of activity till it reaches four races and extends from the Atlantic to the Pacific.

But now it has reached a crisis. It has had to curtail its work, crippling its schools and turning pupils from its doors. It is burdened with a debt of nearly $100,000 and it has need of four times as much more to carry on the work it now has in hand. If the means of meeting these obligations are not met it must cut down its work still more —calling a halt in the progress of peoples who never needed help more than now.

Shall we lose hope and surrender? No! The year of Jubilee has come to the Association, a year of freedom, of release from debt and of restoration to its liberal resources for carrying on its broad and Godlike work. We send forth the trumpet call of the Jubilee year, asking those who love our Lord and his needy poor to meet the emergency.

LYNCHING.

The utterance of our annual meeting in regard to the deplorable cases of lynching was timely, discriminating and emphatic. It condemns the practice whether at the South or North. These acts of lawlessness and cruelty are a shame to a people living under law and a disgrace to our common humanity. The taking of a human life without a chance for defense, without judge or jury, is turning from civilization back to barbarism. But the fiendish cruelty practiced on some of these victims as in the recent case of the negro Hilliard in Tyler, Texas, who was not only roasted alive but the dreadful torture was prolonged by intervals of relief, during which the poor wretch rejoiced in hope of reprieve only to be again wrapped in flames, relegates us to the horrors of

the Inquisition or to the time when our Indian tribes tortured their victims with prolonged agony. We look back upon the days of the Inquisition with shame and our Indian tribes themselves have abandoned their diabolical practices. Are the white people of to-day in this country going back to the dark ages and becoming the savages which the Indians once were?

OUR ORANGE PARK SCHOOL AND THE FLORIDA PERSECUTION.

When the time came to open the Orange Park School, Superintendent Sheats printed several threatening manifestoes that in case white teachers should room in the same building with colored pupils, they would be immediately arrested. Or if white teachers should eat their daily food in the same room with colored pupils, then, again, they would be made to feel the majesty of this enactment. Once more, if any white pupil should be taught in the same class, or room, or building by the same teacher at the same time, the terrors of this act would be at once visited upon him. Also, above his own name, he proclaimed that he would prevent the carrying on of the Orange Park School as it had been conducted, law or no law, even if the Supreme Court of the United States should pronounce against the constitutionality of this enactment.

Nevertheless the American Missionary Association began its school with white teachers and colored pupils living in the same building, and awaited arrests. No arrests came, though the sheriff was present ready, and very ready, to make them. The superintendent, who a few days previous was intent to see what would happen, did not see anything. Mother Goose tells us of one who was so wondrous wise that he jumped into a bramble bush and scratched out both his eyes. There may be brambles in Florida.

Next, the Association placed the "white teachers and colored pupils in the same dining-room at the same time," and awaited arrests for this "crime." No arrests came. When patience ceased to be a virtue instructions were given to conduct the school in the ways of righteousness exactly as before the Florida legislature voted that this is "crime." Now the white and colored pupils are in the same classes at the same time and place.

This we have done, backed by the National Council of the Congregational Churches of the United States and by the Christian sentiment of the country, in order to test the question whether righteousness is "crime." We do not believe that such legislation as is the expression of human prejudice or human passion, when it sets its foot on the sanctities of justice, is really law, and we believe that such legislation,

when it stands in the way of Christian work, is to be lawfully opposed. We have put our hand to the plow, and we shall plow the furrow through, even if it takes us from Florida to Washington.

Our Orange Park school is proceeding now in the same manner and on the same basis as formerly, though with somewhat reduced numbers. New pupils, however, with new courage are applying, and we expect soon to see the usual quota in the school.

The colored people in the South have taken on fresh hope from action with respect to the Orange Park School. The *Conservator*—a paper with a colored editor—has this comment: "The American Missionary Association has done noble work in the many years it has labored for the education of the downtrodden, but nothing it has done for the cause of education can eclipse its efforts against the Sheats school law, if successful."

A FURTHER WORD FROM FLORIDA.

The pastor of our church in Orange Park writes as follows: "This State offers only the scantiest and most shamefully inadequate chances for colored youth to fit themselves for teaching, and then exacts of them precisely the same qualifications as of white candidates. The white student has the State Agricultural College, white Normal, East and West Florida Seminaries, Jasper Institute, Florida Conference College, Rollins College, Stetson University, etc., open to him, while the colored student has no school of similar grade for his help except the colored normal of small capacity supported mainly by the United States under the "Morrill Bill," and benevolent schools like this. It is no marvel that at a recent examination, out of seventeen colored candidates, not one received a certificate. Of course without colored teachers, colored schools are closed, and the county saves the expense. And both races need the gospel in all its purity and power. Almost every day brings some illustration that though slavery is dead its barbarism survives."

THE SOUTH CAROLINA BALLOT-LAW.

The working point in the ballot-law now under discussion in the South Carolina Constitutional Convention is couched in these seemingly fair and equal terms: "Up to January 1, 1898, all male persons of vot-

ing age applying for registration who can read any section in this Constitution, or understand and explain it when read to them by the registration office," shall be entitled to vote. But the enactors of that law have no doubt as to its effectiveness in disfranchising the mass of the negroes and they have little hesitation in openly avowing that purpose. The language of Senator Tillman, the master spirit in the whole movement makes the avowal in a logic as amusing as its morality is amazing: "Do we intend to commit fraud under our new suffrage plan?" he said. "I deny it. Fraud is illegality; we do not propose to do anything illegal. But the 'understanding' clause will for two years allow the white registration officers to decide whether an illiterate shall vote or not. We intend no fraud—only unfairness, as it were, simply partiality or discrimination, nothing more. No white man will lose his vote."

We are glad to see that the few colored men in the Convention defended themselves and their people bravely and eloquently. A correspondent of the New York *World* says: "One negro after another answered charges of fraud and immorality. Mr. Whipper, who was a black brigadier-general in reconstruction times, and was actually elevated to the bench of the Circuit Court, made a speech that forced some of the white men to forget themselves and applaud him."

CHINESE MURDERS.

The Christian world is justly aroused against the Chinese for their unprovoked murders of missionaries. It is a poor apology that their enmity is stirred against foreigners by their humiliating defeats by the Japanese. These murders are in violation of treaty guarantees, and the dictates of humanity, and the Chinese government should be held responsible for past injuries and future good conduct.

But may it not be morally wholesome for the American people to look at the other side of the picture? The Chinese Consul in New York recently said: "You are making a great outcry against China in your papers about these murders; but you seem to forget the attack in 1885 upon the Chinese at Rock Springs, when my countrymen were cut down and shot like dogs America is not wholly blameless in the matter of attacking and murdering foreigners." It is well for us to remember not merely this slaughter, but also to call to mind, with shame, the outrageous assaults of sand-lot hoodlums and the oppressive acts of Congress against the little handful of Chinese on our shores—the mean assault of a burly giant against a child. While, therefore, we should insist upon reparation and protection for our missionaries in China, we should hang our heads in shame and learn to do better ourselves.

THE UNSPEAKABLE TURK.

Mr. Gladstone voices the sentiment of Christendom in condemnation of the outrages practiced in Turkey upon the Armenians. Justice should be done to the helpless Armenians. The oppressions of the government should cease, and the murderous raids of the Kurds should be stopped, and vengeance seems hastening rapidly along the pathway of the evil doers.

Now, while all this is true, we Americans can again learn a lesson. We have among us a race of eight millions of people, to whom we owe reparation for two hundred years of oppression, to whom we have given the most sacred pledges of rights and privileges, guaranteed by express amendments to the Constitution, and yet who find those rights largely denied them, and who are, moreover, subjected to murderous raids with torture and burning by Whitecap bands and lynch law mobs, as cruel and unauthorized as that of the Kurds in Turkey. Let us call for justice and humanity toward the Armenians, but let us give the same to the Negro in our own land.

MRS. SUSAN G. CARLETON.

Mrs. Susan G. Carleton, of Hartford, Conn., died at Evarts, Ky., August 23, of typhoid fever. She had gone there a year ago for the comfort of her son, Rev. Herbert Carleton, and his wife, and to enable them to spend more time in the interests of the mission.

In addition to her important service in the home she had spent a large part of her time in making garments and in repairing or refitting others sent for distribution among the destitute. Thus she won the hearts of many and never lost an opportunity of encouraging, cheering and repeating messages of Christian love. The children loved to come and bring flowers to her, whom they called "Grandma Carleton." She was planning to return to Hartford as soon as an assistant teacher should arrive, for she felt she could not for another winter endure the hardships incident to life in the mountains.

REV. C. J. RYDER, D.D.

Our esteemed fellow-worker, Dr. Ryder, was at the last Annual Meeting elected a Corresponding Secretary of this Association. This promotion is deserved. Dr. Ryder comes into his higher position fully prepared by excellent service as Field Superintendent, District Secretary in Boston and as Assistant Corresponding Secretary in this office. His many friends will welcome his promotion.

FORTY-NINTH ANNUAL MEETING

OF THE

American Missionary Association.

The Forty-ninth Annual Meeting of the American Missionary Association convened in the First Congregational Church, Detroit, Mich., October 22, 1895, at 3 P.M., and was called to order by Rev. Washington Gladden, one of the vice-presidents.

Devotional exercises were conducted by Rev. Edward F. Williams, of Chicago, Ill.

An address of welcome was made by Rev. H. P. De Forest, of Detroit, and response was made by the vice-president. A letter from the Governor of the State was read by Rev. W. H. Davis.

A nominating committee was appointed: Rev. J. M. Sturtevant, of Illinois; Rev. Wm. E. Strong, of Michigan; Rev. D. M. Fisk, of Ohio; Rev. Sherrod Soule, of Connecticut; Frank D. Taylor, of Michigan.

Rev. Henry A. Hazen was elected secretary and Rev. C. L. Hyde assistant.

The treasurer, Henry W. Hubbard, presented his report, with the certificate of the auditors. It was accepted and referred to a committee

Singing by a quintette from Fisk University.

The general survey of the work of the year was read by Rev. A. F. Beard, secretary, accepted, and the various parts referred to appropriate committees.

A concert of prayer was conducted by Rev. M. E. Strieby, and the Association took a recess till 7.30 P.M.

EVENING SESSION

began at 7 30 P.M. with an anthem by the choir of Woodward Avenue Church.

Devotional exercises were conducted by Prof. A. T. Swing, of Ohio. The audience joined in "Christ for the world we sing," and then followed the annual sermon by Rev. William Hayes Ward, of New York.

The quintette then sang "Steal away to Jesus."

Communion service followed, conducted by Rev. Geo. C. Rowe, of South Carolina, and Secretary William H. Warren, of Michigan.

The deacons were: Deacon Holmes, of New Jersey; Deacon Corning, of Saginaw; Deacon Grabill, of Greenville, and Deacons Jones, Taylor and Baker, of Detroit.

The quintette sang "Were you there?" and the benediction was pronounced by Rev. M. E. Strieby. Adjourned to 8.30 A.M. Wednesday.

WEDNESDAY MORNING.

At 8 30 A.M. a devotional service was conducted by Rev. Henry Willard, of Chicago. The minutes of Tuesday were read and approved.

The nominating committee reported the following committees, who were appointed.

On Chinese Work—Rev. Willard Scott, Illinois; Rev. J. K. McLean, California; Rev. Wm Knight, Michigan.

On Indian Work—Rev. Nehemiah Boynton, Massachusetts; Rev. Sherrod Soule, Connecticut; Rev. G. W. Reed, North Dakota; Rev. C. A. Vincent, Ohio; Deacon E. F. Grabill, Michigan.

Southern Educational Work—Pres. W. G. Ballantine, Ohio; Prof. M. L. D'Ooge, Michigan; Rev. E. F. Williams, Illinois; Rev. Thos. Chalmers, Michigan; Gen. Byron Cutcheon, Michigan.

The quintette sang.

Secretary C. J. Ryder read a paper on "The Indian Factor in the Indian Problem."

Rev. Nehemiah Boynton then read the report of the Committee on Indian Work, and followed with an address on the subject. An address on the same work was then given by Rev. Sherrod Soule, Connecticut.

Rev. G. W. Reed, North Dakota, followed with an address on Indian work in his field.

The nominating committee then reported the following committees, which were appointed :

Business Committee (*additional names*) *this session*—Rev. W. H. Davis, Mr. Wm. H. Strong.

Southern Church Work—Rev. H. M. Ladd, Ohio; Rev. Frank Blomfield, Michigan; Deacon A. A. Baldwin, Connecticut.

Place of next meeting—Rev. Nehemiah Boynton, Massachusetts; Mr. Chas. L. Mead, New York; Rev. F. W. Bush, Michigan.

Rev. Willard Scott, Illinois, read the report on Chinese missions, and gave an address on the same subject.

The following resolution was then presented by Mr. Samuel Holmes, New Jersey :

Resolved, That a committee of three be appointed on the growing evil of lynching, and its perils to our public life. Adopted.

A telegram was read from Rev. A. A. Myers, of Kentucky, announcing the serious illness of his wife and asking prayers of the Association in her behalf.

Rev. J. E. Roy, of Illinois, led the Association in prayer for Mrs. Myers's recovery.

An address by Rev. W. E. C. Wright, Ohio, followed.

On motion President Gates was requested to make suitable telegraphic reply to Mr. Myers.

Closing prayer was offered by Secretary M. E. Strieby, and a recess was then taken to 2 P.M.

WEDNESDAY AFTERNOON.

The Association was called to order at 2 P.M. by President Gates.

The quintette sang. Prayer was offered by Rev. W. B. Williams, of Michigan.

An overture from the A. B. C. F. M. was reported, and a committee of three appointed to confer with the Executive Committee and respond to it, viz., Rev. Chas. M. Lamson, Rev. W. H. Ward, Mr. W. H. Strong.

The nominating committee also reported the

Committee on Resolution about Lynching : Rev. Washington Gladden, Deacon Samuel Holmes, Rev. Geo. E. Rowe.

All joined in singing "All hail the power of Jesus' name."

Pres. W. G. Ballantine, Ohio, made a report of Southern Educational Work, with address upon the same. Mention having been made in this address of the late Prof. Henry S. Bennett, of Fisk University, the quintette volunteered to sing a song written in his memory, which they did with their usual fine expression and deep feeling.

A telegram was read from Rev. W. Calkins, of Massachusetts, stating that he was unavoidably prevented from being present, and his place on the programme was given to Secretary A. F. Beard to give the latest news from the Orange Park School, from which he had recently returned.

An address was then given by Prof. G. W. Henderson, of Straight University.

Prof. C. M. Stevens, of Williamsburg Academy for mountain whites, next addressed the Association.

"How it looks after twenty-five years of the work," was the subject of the next address, by Prof. A. K. Spence, of Fisk University.

The Finance Committee report was read by Rev. J. M. Sturtevant, of Illinois, who also addressed the Association upon this subject. Report approved and ordered printed.

The quintette sang two songs, and the benediction was pronounced by Rev. Henry Williams, of Richmond, Mich. The Association took a recess till 7.30 P. M.

WEDNESDAY EVENING.

The service opened at 7.30 with an anthem by the First Church choir.

Scripture was read by Rev. Byron Gunner, of Ohio.

Prayer was offered by Rev. Josiah Strong, of New York.

Rev. E. E. Scott, of Tennessee, gave a missionary address.

The quintette sang.

Mr. Frederick B. Riggs then spoke, introducing Jonas Spotted-Bear of Santee Agency, who appeared dressed in the Santee school uniform, and gave an interesting address.

Mr. W. T. Lopp of the Alaska Mission was then introduced, and, dressed in the garb worn in his work, spoke of the mission to the Eskimos at Cape Prince of Wales.

The Fisk University singers then sang.

Field Secretary Geo. W. Moore, of Tennessee, then spoke on the progress and needs of the Negro race.

All joined in singing "America."

Rev. Josiah Strong, of New York, then addressed the Association.

The doxology was sung, and the benediction was pronounced by Rev. E. F. Williams, of Chicago. The Association then adjourned to 8.30 A.M. Thursday.

THURSDAY MORNING.

At 8.30 A.M. Rev. J. W. Bradshaw, of Michigan, conducted the prayer service.

Minutes of Wednesday A.M. and P.M. meetings were read and approved.

The Committee on Place of Next Meeting reported through its chairman, Rev. Nehemiah Boynton, Massachusetts, in favor of Boston for the next annual and jubilee meeting, and extended the most cordial invitation to the Association. The report was accepted and adopted.

Rev. H. A. Hazen asked for the appointment of a second assistant secretary, and Rev. John P. Sanderson, of Michigan, was so appointed.

Rev. J. M. Sturtevant asked for the appointment of two additional

members of the Nominating Committee. Moved that the president appoint, and he named Rev. W. G. Ballantine, of Ohio, and Rev. E. F. Williams, of Illinois.

Rev. J. K. McLean, of California, then presented a supplementary report on Chinese missions, and spoke upon the same subject. Pres. Ballantine added an item of great interest in this connection. The supplementary report was accepted, and a unanimous vote of sympathy with its recommendations was taken.

Rev. F. P. Woodbury then presented a paper on "Ownership and Service."

Rev. H. M. Ladd, of Ohio, then presented the report of the Committee on Southern Church Missions, and addressed the Association on the same subject.

An address was next made by Rev. Geo. C. Rowe, South Carolina.

The committee on the resolution concerning lynching then made a report, by its chairman, Rev. Washington Gladden, who also addressed the Association upon the subject.

The report is as follows :

This Association desires to bear further testimony against that form of lawlessness which has become alarmingly prevalent in many sections of our country, by which mobs of infuriated men usurp the functions of judge and jury and put to death, often with cruelty and torture, persons suspected of crime who have never been proved to be guilty, and who, in some cases, are undoubtedly innocent. Such outrages are a disgrace to our civilization. They indicate not only a lack of self-control on the part of the perpetrators, which proves them to be unfit for citizenship in a republic, but also a shameful moral cowardice and indifference on the part of the citizens who look on and have no effective word of protest to utter.

Such crimes are not peculiar to any section of the country; some of the most flagrant outbreaks of this nature have recently occurred in Northern States. A brave colonel of militia, who protected a negro from a raging mob that was battering down the doors of a court house, is now on trial for his life in a neighboring State.

It is time that men in every State who are unwilling that anarchy should take the place of law should speak out with no uncertain sound. No matter how flagrant the guilt of any evil doer may be, he cannot, in any civilized land, be punished without due process of law. His guilt may seem evident, but it must be proved in open court, and the penalty administered by the constituted authorities. In a community where the worst man can be lynched the best man's life is in danger.

Sometimes, no doubt, these lynchings have been provoked by a lax enforcement of law. The fact that weak courts and corrupt juries permit miscreants to go unpunished is the excuse of the mob. The remedy is only an aggravation of the disease. Law is not vindicated by a relapse into barbarism.

But in most of the communities where these atrocities are perpetrated there is no question but that the laws could be depended on to punish condignly all persons who are guilty of grave offenses. The negro, who is most apt to be the victim of these lynchings, is not at all likely to be too tenderly dealt with by

courts and juries. If there is any evidence of his guilt he is morally certain to suffer the full penalty of the law. The mobs which hurry him to death are not seeking to remedy the defects of justice, they are only finding vent for their own brutality.

We call on good men in every part of this land to bear witness against this lawlessness. Let the press and the pulpit lift up their voices; let teachers in all our schools and colleges point out to their pupils the enormity of such practices; let our judges admonish grand juries and prosecuting officers that they bring to justice those who thus trample the law under their feet; let religious bodies everywhere lend their aid in creating a sound public opinion, to the end that the law, which is the only safeguard of liberty, may be sacred and inviolate throughout the land.

Rev. G. H. Haines, North Carolina, then made an address. He was followed by Secretary J. E. Roy, who gave a survey of the Southern work as found after ten years of absence from it. Rev. J. M. Sturtevant reported the following committee and the report was accepted: Committee on Courtesy, Rev. J. W. Bradshaw, of Michigan, and Rev. P. E. Harding, of Ohio. The Association took a recess till 2 P.M.

THURSDAY AFTERNOON.

At 2 P.M. a woman's meeting was held under the direction of Miss D. E. Emerson, secretary of the Woman's Bureau. At 4.15 P.M. the Association convened in business session. Prayer was offered by Rev. J. K. McLean, of California.

The Finance Committee as reported by the Nominating Committee were elected, as follows: Joseph Van Vleck, of New York; D. C. Tiebout, of New York; A. L. Williston, of Massachusetts; S. B. Capen, of Massachusetts; Rodney Dennis, of Connecticut.

Upon the nomination of the Nominating Committee the following were unanimously elected by ballot as officers for the ensuing year:

President, MERRILL E. GATES, Massachusetts.

Vice-Presidents.

REV. F. A. NOBLE, Illinois, REV. HENRY HOPKINS, Missouri,
REV. ALEX. MCKENZIE, Massachusetts, REV. HENRY A. STIMSON, New York,
REV. WASHINGTON GLADDEN, Ohio.

Honorary Secretary.

REV. M. E. STRIEBY.

Corresponding Secretaries.

REV. A. F. BEARD, REV. F. P. WOODBURY, REV. C. J. RYDER

Recording Secretary.

REV. M. E. STRIEBY.

Treasurer.

HENRY W. HUBBARD.

Auditors.

GEO. A. HICKOK, WM. H. NICHOLS.

Executive Committee for Three Years.

SAMUEL HOLMES, SAMUEL S. MARPLES, CHAS. L. MEAD,
WILLIAM H. STRONG, ELIJAH HORR.

The following amendment to Article III. of the Constitution, proposed at the last meeting of the Association, was adopted:

"The pastor of any evangelical church contributing to the funds of the Association within a year is thereby constituted a voting member for that year."

The minutes of the sessions of Wednesday evening and of Thursday were read and approved.

It was voted that the Secretary complete the record of the remaining session. After a prayer by Secretary A. F. Beard, the Association adjourned to 7.30 P.M.

THURSDAY EVENING.

The evening session was opened with singing by the Fisk University Quintette. The Scripture lesson was read and prayer offered by Rev. G. C. Rowe, of South Carolina. After singing by the quintette the Association was addressed by Pres. James B. Angell, of the University of Michigan, and Gen. O. O. Howard. The quintette led in the singing of "Mine eyes have seen the coming of the Lord," the congregation joining in the chorus. President Gates then addressed the Association.

The following resolution was adopted:

Having listened to the statements concerning the Sheats Law and its application to the school at Orange Park, Florida, and having learned that the Executive Committee of the American Missionary Association has determined to test the validity of the law in the courts, therefore, *Resolved*, that we, the members of the Association present at the annual meeting in Detroit, Mich., do heartily approve the course the Executive Committee has taken, and furthermore express our hope that the committee carry the case to the highest court in the land, if need be.

The chairman of the Business Committee presented the invitation of the Chamber of Commerce, the Mayor, the City Council, the Board of Public Works, and the Tennessee Centennial Committee of the city of Nashville for the Association to hold its next session in that city. The following resolution was adopted as a reply to the kindly invitation extended:

1. *Resolved*, That this Association acknowledges with heartiest thanks the united and most cordial invitation of the Mayor, the City Council, the Chamber of Commerce, the Board of Public Works and Affairs and the Tennessee Centennial Committee to hold the next annual meeting in the city of Nashville.

2. *Resolved*, That such an offer of genuine Southern hospitality, coming with such unanimity from those who are well acquainted with the worth of the Association, is most gratefully received by us as a recognition of its patriotic and Christian aims and its sincere efforts to promote the highest interests of the South.

3. *Resolved*, That we sincerely regret that this invitation has been received too late for acceptance this year and that we cannot make our jubilee meeting a part of the centennial celebration of Tennessee, but that we shall hope in the near future

to hold an anniversary in the beautiful and hospitable city which has tendered so generous a welcome.

Rev. J. W. Bradshaw, from the Committee on Courtesy, presented the following resolution, which was adopted unanimously by a rising vote :

The American Missionary Association, convened in annual session, desires to express its hearty thanks to all who through their kind offices have contributed to the enjoyment and profit of this its forty-ninth annual gathering.

In particular to the pastors and members of the Congregational churches of this charming city of Detroit for the genial hospitality with which we have been welcomed to their homes; to the ladies of the various churches who have made possible the delightful social intercourse of the mid-day and evening recesses by means of the generous repasts provided in the church house; to the First Church and its beloved pastor for the use of their beautiful and commodious church edifice, and for all which they have done for our comfort and convenience ; to the choirs of the First and Woodward avenue churches and to the singers from Fisk University for their uplifting service of song ; to the railroads for courtesies shown, and to the press for its reports of the proceedings of the Association.

With grateful recognition of that divine guidance which has been manifest in the work of the past year, in the spirit of the devotional services and in all the deliberations of the meeting, we invoke the continuance of that blessing of God upon the Association which has so conspicuously crowned its efforts in the past, until, through the work of this and kindred organizations, the too widely severed races of this nation shall be fused into one loyal citizenship, one brotherhood of love.

The closing address was made by the pastor of the church, Rev. W. H. Davis. After singing "Christ for the World We Sing," the repeating of the Lord's Prayer in concert, and prayer by Gen. Howard and the benediction by Rev. Jesse Porey, of Detroit, the Association adjourned

HENRY A. HAZEN, *Secretary.*

CHARLES L. HYDE, *Assistant.*
JOHN P. SANDERSON, *Assistant.*

ADDRESS OF WELCOME.

BY REV. DR. H. P. DE FOREST.

Mr. President and Friends of the Association : It gives me great pleasure to speak a word of welcome to you here on this ripe October day to our City of the Straits. We are glad to welcome you, not merely formally, but from our hearts; for we believe in you and in what you are doing.

Not only our little band of Congregational churches, whom I represent particularly, but all the churches of Detroit greet you. And not

only these local churches, but there is quite a little area that comes within the grasp of this fellowship that I extend to you to-day. All the way from Lake Erie on the south to the coppery shores of Superior on the north a greeting comes to you to-day. We are glad to have the American Missionary Association come to Michigan.

We remember its history; we remember out of what fires it was born in that old anti-slavery contest that was so rife with great births. We remember how, in those early years, there were men and women who bore witness to their faith and their purpose at the cost of sacrifice and blood. It is a history of courage, faith and chivalry; and unlike the chivalry of the old middle ages, those who have won their spurs as knights of this new contest of the Lord have quite as often been our young, earnest, quiet, self-contained, devoted women as men who have ridden on to the onset with lance in rest.

We are also heartily glad to welcome you because it seems to us that you are especially, and in a marked degree, Christly in the purpose and aim of your work. As the Master himself left the ecclesiastics in their temple and went down that he might reach out a warm and loving hand to the publican and put a new life and hope into lives that had grown dark with hopelessness and unrest, so it seems to us has the American Missionary Association, leaving all questions of book and candle and creed, simply gone down in the Master's way to take hold of those who are neglected and undeveloped and overborne by the powers of this world and the misfortunes of life and lift them up. This is a Christly work; it has the Christly idea, beyond all other missionary work, almost, that is being done to-day.

Once more we welcome you because we believe that in the method of your work, as well as in its spirit and aim, you have caught the true divine method, that method which does not consist in imposing on any people a state of development for which they are not ripe, but in going down to them where they are and lifting them one step at a time. We are glad to know that it is this method of the infusion of life and hope, step by step, point by point, little by little, in an infinitely patient way, which this Association has adopted from the beginning until now and which is being emphasized all the time more and more.

There are a few clouds in your sky. There is this cloud of debt which we pray may be scattered and broken up into little white fleecy specks which shall do nobody any harm. Has anybody any doubt that the little cloud that has come up is going to disappear any more than he has that when the sun rises all those white mists and miasms that lie along the river bottoms will pass away out of sight? No, brethren; it is daylight, not dark; it is the morning, not the night.

I give you, brethren, our most hearty welcome and congratulation.

We know you have come here to inspire and stir us. We hope you may get some little good from us before you go back to your work. (Applause.)

RESPONSE OF REV. DR. GLADDEN.

I am sure that the members of this Association who are present most cordially reciprocate these kind words that have been spoken. We are glad to come to Detroit; there is a kind of welcome in the atmosphere. We came among you as an Association, to consult with you, and while we share your kind hospitality, to consult with all the people of the country through the kindness of the press, so far as we may be able to do so, about the welfare of some of the humblest and neediest of the people who dwell upon the land committed by a kind Providence to our care. Respecting the political and social rights and relations of some of these peoples there may be controversy; but there can be no question that they are poor and needy, and there is equally little question that, because they are poor and needy, they are entitled to the sympathy and the help of all who bear the name of our common Master. It might be said—it is easy and natural to say—that, with respect to some of them at least, they ought to be cared for by those in the midst of whom they are living. The good Samaritan might have said that about the man whom he found bleeding by the wayside. He might have said that he had no responsibility for unfortunates "down in Judea," for he was not at home when he found that man there by the wayside. In fact, he had gone down South. (Laughter.) He was traveling in a Southern state when he found that man. He was on the way from Jerusalem to Jericho, and he might very well have said, "The people of this section can take care of their own sufferers and unfortunates. Why should I give myself any concern in their behalf? Why, the road seems to be full now of priests and Levites, whose business it undoubtedly is to care for these people. Why shouldn't I leave this man to their tender mercies?" He might have said that; it would have been very natural for him to say that, doubtless; but that was not what he said, and if he had said it he would not have been the good Samaritan. Rather he said, "This poor man's needs are all the warrant I require. This poor sufferer's wounds, with their dumb mouths, make their appeal to me and claim my pity and my help." And so this good Samaritan gave to the old word "neighbor" a new meaning—a meaning that swept away the barriers of the old ethnic morality and gave the world to love; a meaning that has taught us, through our Master's word, that our nearest neighbor is the

neediest man whom we can reach, no matter what sky it may be that shines above him.

I think that this society has based its work upon this new definition of the word "neighbor" which Jesus Christ gave to the world, and it is these poor neighbors of ours in all parts of this land whose needs have brought us together, and are our warrant for taxing your hospitality while we shall remain among you. We thank you very cordially for this welcome which you have extended to us. We know that you mean every word of it, and we know that you welcome us here, not for ourselves—it is not a personal welcome altogether—but for our cause; because we are here in behalf of these poor brethren of Christ in all parts of the country, to study the problems that concern their life and to see how we may minister in Christ's name to their needs. It is not a slight labor that you have taken upon yourselves in providing for the entertainment of this Association. I hope that some good may come to you. What return, brethren, could we bring you for your kindness to us? If in any way that flame of sacred love for the purest and the humblest of men, and that true enthusiasm for humanity which Jesus Christ came to kindle in all our hearts, can be diffused in the homes and in the churches here, so that we shall all learn during the days of this session more perfectly to identify ourselves with Christ's little ones in all the world, that, I am sure, would be the greatest blessing that could possibly come to you, to your hearts, to your homes, to your churches. (Applause.)

FAREWELL ADDRESS.

BY REV. DR. W. H. DAVIS.

Mr. President: In response to your kind words and the generous spirit of the resolution which has been offered, I wish to assure you that our hospitality has not been equal to our good wishes for you and for the great work which you represent. We feel to-night that we are your debtors. There was a certain sense of selfishness in our inviting you to come to Detroit. We love this work, and we felt that we ourselves would receive a larger uplift from the personal vision of the workers. What we have expected has become a reality.

We have already had the inspiration of great gatherings in this city. The National Council met here in 1877, and we came into the larger fellowship of our Congregational brotherhood. In 1883 the American Board met here, and we caught a larger vision of the world from those

meetings. And we have felt, and shall feel increasingly in the days to come, the larger brotherhood of man from the fellowship of these days. I, sir, feel a sense of fitness in having the Association come to Detroit. No city along the Canadian border was a larger recruiting station for the underground railway in those days that tried the souls of men. There are some here who had an experience like that of our worthy president, coming out of their homes in the dead of night to see little tattered companies of fugitives go down the long avenue to the river to be ferried across where under the Union Jack they might be free from the bloodhound and the lash.

You have been pleased, sir, to allude to the beauty of this sanctuary which we love; but, sir, I count it a higher honor to have had here upon this platform the speakers representing these races that are being uplifted by the providence of God more than I count the beauties of Byzantine architecture or the richness of its coloring. The sense of brotherhood which has come in upon us will last us on into the years to come. We have felt as that little girl felt who, when carrying an overgrown boy across the street, was stopped by a woman who said, "My dear, put him down; he is so heavy." She replied, "He is not heavy; he is my brother." (Applause.)

And one other thing has been pressed home upon us with tremendous energy—the sense of the vitality of the gospel. I do not know of an object lesson in the city of Detroit that is more evidential upon the great line of apologetics than the panorama of the work of this American Missionary Association for the uplifting of the Chinaman, of the Indian and of the Negro. Fifty years only, and what a record! a record that could not have been duplicated by our fathers of the German forest after fifty years of Christian civilization, a record that brings to us an assurance of the tremendous vitality of the Christian truth.

We have been your debtors and we are. It has been a joy to look into the faces of our brothers, these secretaries; to meet our friends from the field; to hear these rare and sweet songs of the plantation, and to welcome the honored president and friends of this Association. In the Jubilee year that is before us we shall follow you with our love and with our gifts in larger measure, and with a prayer that will be more fervent and more hearty that the Jubilee year of the American Missionary Association shall be the great year of the harvest of the grace of God. (Applause.)

Reports of Committees.

REPORT ON CHINESE WORK.

BY REV. WILLARD SCOTT, CHAIRMAN.

The work for the Chinese in California the past year has had much the same features as in recent annual reports. Under the faithful and enthusiastic leadership of Rev. Dr. Pond, our apostle to that race on the Pacific coast, it has made the most of such opportunities as the long-continued hard times have afforded, and though the Chinamen themselves have been much out of work, restless and inattentive in mind, disinclined to study or to listen to the gospel, heartsore and moving from place to place, and though the support from the churches has been very inadequate, the stations have been maintained with usual vigor, often at the cost of keen hardship on the part of the workers, who have been kept waiting long in some instances for their salaries, or have been compelled to make contributions for the work on their own part which they could ill afford to spare.

In this way twenty schools have been maintained in eighteen cities and towns, including three in San Francisco, with thirty-six teachers and an average attendance of from five to thirty-six pupils to each school, making a total enrollment for the year of 1,011 scholars. Nearly 200 have turned from idolatry to Christian associations and 160 have been hopefully converted. While these results are much the same as in previous years, the real success of the work is greater than formerly because of the decreased number of Chinamen accessible to the influence of the schools on account of the operation of the exclusion law and the increasing opportunity of those who wish to learn English for obtaining it through their own countrymen rather than through Christian teachers. There are now about 300 Chinese Christians in California connected with our missions, and since the beginning of the work more than 1,100 have given hopeful evidences of being converted to the teachings of Jesus. The work has been slow but steady—"no great harvests, but no barren years"—and in stability, zeal, liberality and fruitful activity these Christians compare well on the average with those of our own or any other race. During the year a new and prosperous mission has been opened in Salt Lake City, Utah, with twenty-one pupils and teachers paid by them.

In addition to this work of the schools, street preaching has been carried on with increasing success and is becoming one of the most important parts of the work in those places where attendance upon the schools is declining because "the English primer has lost its power as a bait to the gospel hook." More than formerly the men must be sought on the street and in the public places where they congregate. So while this method has been used all along, as there was occasion for it, it is now becoming of greater importance as the Chinese become more self-sustaining and have less need to come for teaching to the schools. Street preaching is now the method for sowing the seed which the missions will reap by and by. After the public services personal work is done among those most interested, and cards printed in Chinese are distributed giving the location of the mission house, the names of the teachers, with a brief pledge for the use of any who may be willing to make even a tentative avowal of interest in the gospel.

The new Christian Endeavor movement, begun recently by the Chinese themselves, is growing in popularity and influence, and affords one of the most

hopeful features of the year. The honest sincerity with which the pledge is taken and kept is like their loyalty to other things to which they commit themselves. It never seems to occur to them to make a pledge which they may keep, or not, from week to week as they happen to feel. The work has been marked by unusual spirituality and activity, and out of it an increased number of genuine conversions is likely to grow.

Another phase of newer work, begun in 1893, is the visitation of women and children in their homes. The object of this is not so much to reach and save lost women who have no family life, who are especially under the care of the Presbyterian and the Methodist denominations, but rather to search out and reach in a friendly way the wives and mothers, of whom there are some 2,500 in San Francisco alone, who seldom see anything of the outside world. This is carried on by lady visitors who go from house to house, where usually they are received gladly, and in some instances have been the means of awakening a real religious interest. This work is not only to save the women, but also the men, who are greatly influenced by the character of their home life, and to avoid, if possible, the peril experienced in some missionary work of losing hold of the men converted from heathenism by not having a hold upon the women also. For this work the year's allowance has been pitifully small, and an appeal is now being made for an additional $100 per month from some source by which it is believed every Chinese mother, accessible to the visitors in fourteen cities of California, could have the comfort of Christian friendliness and hear at length the of Jesus. Until this is done even the men who are hopefully saved are in great story danger of relapsing, and the children of the homes cannot be saved at all.

The interest in their foreign mission work in China, which has been a beautiful feature of Chinese Christianity on the Pacific coast for over twenty years, has had an enthusiastic support this year also, in which they have given over $600 for their home land out of their poverty. The chapel and dispensary at Ci Wing have been enlarged, and a lot and building have been purchased at Canton, both of these stations being served by missionaries converted in California and supported by their Christian comrades who still remain there. The headquarters of this world-wide Christian enterprise is among the members of Dr. Pond's church, under the leadership of Rev. Mr. Jee Gam, whose ordination to the Christian ministry a month ago was the first in the Congregational history of this country. The ordination scene in Dr. Pond's church was deeply impressive. Completely dressed in native costume, the hair on the top and sides of his head shaved in traditional fashion, and with long braided queue terminating in silken tassels, he stood forth to receive the orders of a Christian minister, to which his associates had so earnestly urged him. Over a score of clergymen from San Francisco and adjoining cities attended the council, while most interested of all were the 135 Chinese fellow-members of the church in which he was ordained, and where he has long been a sort of Californian Confucius to his brethren.

Another event of the year of peculiar interest was the celebration in May of what was believed to be the twenty-fifth anniversary of the beginning of Christian Chinese work in Sacramento. Begun first in the basement of the Congregational Church, it removed later to its own mission house, where for seventeen years it has been a home and school, for the most of the time under the direction of Mrs. Carrington. More than 1,000 Chinese have here come under the gospel instruction, discipline and Christian example of this woman. More than 100 of them have been converted, and of these not less than twelve have gone forth as foreign mis-

sionaries to China and elsewhere, an excellent illustration of what conservative, faithful labor for this people can do.

For this immensely significant work on the Pacific coast this American Missionary Association has given the past year only $6,500, while, including gifts from all sources, the entire cost has been only about $11,000, a smaller sum than is required by many of our churches for their own local support. Yet the heroic superintendent, writing in view of the situation at the close of the fiscal year of the society, says : "We are not in debt, for, if the $600 we lack cannot be raised by our friends for us, I and my faithful but ill-paid workers will make it up ourselves." One would think, in view of the importance and evident value of the work, that what money it needs for it might be confidently expected. But instead of that, so great is the present debt of the Association, there is danger of still further reduction unless generous friends interpose soon.

REPORT ON INDIAN WORK.

By Rev. Nehemiah Boynton, *Chairman.*

The work of the American Missionary Association among the Indians the past year has been honest in effort, while handicapped in resources ; the workers have with untiring fidelity prosecuted their arduous toils, and if discouragement has been felt because of inforced retrenchment, it has not been permitted to affect in any instance either loyalty to the Society or its work.

Our first word is of admiration for secretaries, missionaries and teachers, who have held intact the remnants of our Indian work. There is but one difficulty with our Indian work, and that is *money*. At the annual meeting held at Hartford October, 1892, government aid, which for years had been accepted, was declined. This spasm in conscience was followed by no corresponding spasm in contribution, and so, however wise and just and patriotic that action may have been, it left the sum of $22,000 each year to be provided from our treasury. The Association was unable to provide from current receipts this entire sum, but did provide each year $12,000. Two results immediately followed : first, the Indian work was cut to the extent of $16,000 annually ; second, the burdens of the Association were increased $12,000 annually, so that it is fair to state that $25,000 of our $96,000 debt has accrued because of extra responsibilities laid upon us by the Hartford meeting, with no corresponding fund with which to meet them.

This enforced retrenchment affected most seriously our central schools. We have 280 less pupils than in 1893. We are obliged to clothe and feed, as well as instruct our pupils, for they have nothing themselves. Hitherto the government has done this. Since we are obliged to receive fewer pupils greater care is taken in selection, and so we work upon the very choicest material, but still hearts cannot help aching when, as for example, at Santee a whole building had to be closed and twenty-two boys turned away. Thirty per cent. of the total number of pupils have been sent away from these Indian schools during the past three years because there were not sufficient funds to conduct them. Dr. Riggs recently testified that probably not five per cent. of these pupils found opportunity to secure Christian education elsewhere.

While thus our central schools suffer, we are grateful to report an advance in outstation work. Through these stations twenty tribes and probably 50,000 persons are in some way touched each year ; we also note with pleasure that the hospital at Fort Yates, closed for a year for lack of funds, is about to be opened, the money being largely provided by friends of other communions than our own. The treas-

ury of the American Missionary Association is not drawn upon for this blessed work, which in the last year of its operation cared for forty inside and 1,500 out-patients.

We have two more churches and 150 more members than in 1893.

It should be thoroughly understood that the Association has no invested funds, the income of which can be used for Indian work; the only way our work is aided is by current receipts. Therefore it is that we *earnestly* and emphatically urge upon all friends of the Indian the privilege in this jubilee year of replenishing our impoverished treasury, that this work may be no further curtailed, but that, provided with necessary support, our missionaries, brave and loyal souls that they are, may hasten, with the good cheer of our sympathy expressed in cash, along their sacrificial way.

REPORT ON EDUCATIONAL WORK IN THE SOUTH.

BY PRES. W. G. BALLANTINE, CHAIRMAN.

The educational work of this Association in the South is laid out on a most judicious and comprehensive plan. It contemplates the maintaining of institutions of learning of high grade at strategic centers and the preparation of men and women who may be leaders of social, political and religious thought and life. The assumption is that the Negro can appropriate and use the best culture that the world has to give, and that the most important thing for any people is to have capable leaders raised up from among themselves.

Industrial training is not neglected. On the contrary, it is vigorously promoted and is regarded as an invaluable adjunct. Schools of intermediate and primary grade are also conducted. But it is clearly recognized that the highest function of the Association is the education of leaders who shall be personally examples of culture and of intellectual and moral dignity in their several communities.

There are six chartered institutions and thirty-nine normal and graded schools, located after most careful study of the whole map and designed to place within reach of aspiring young men and women in every region the opportunity for preparation as teachers or preachers of the gospel. From these every year go forth hundreds to exercise an elevating influence which is immeasurable. From Fisk University alone more than twelve thousand students are now scattered over the land.

The work among the two and a half millions of Highlanders is no less interesting and important than that among the Negroes. These are people who, while they had no slaves, felt to the full the blight of slavery. They were insulated and their moral and intellectual life was suffocated by it. Of a noble stock, of patriotic principles, in a situation which should make them physically and mentally of the best, they appeal to us most strongly to bring them again into touch with the vital forces of the age.

Thus from the mountains and the lowlands of the South comes an appeal which we as patriots and as Christians cannot but feel as we feel no other. These men are our fellow countrymen, our near neighbors, linked to us in a common national destiny, sufferers from the baneful consequences of a common national crime. They are the most eager for help of all the subjects for missionary effort. Work for them promises larger and quicker returns than any other missionary work.

We are sorry that the financial pressure of the times has been felt in these schools. Their work is already on so economical a basis and the necessity for it is so urgent that it would seem that our churches and Christian contributors might have found it possible to keep up their modest stream of support, and to have economized in other directions. But with the revival of prosperity it is confidently hoped that retrenchment will be ended and that advance may be renewed.

In view of the age of our chartered institutions and what they have already accomplished we venture to suggest that the Association take such steps as in its judgment seem wise to secure their speedy endowment.

It is a gratifying feature of the work to observe the increased self-respect with which the educated leaders take up their work among their own people. It is only through such leaders that the principles of patriotism can be properly taught and the rights of citizenship claimed and permanently maintained. In our judgment no institution is doing more to prevent the practical disfranchisement of the Negroes than the American Missionary Association.

REPORT ON CHURCH WORK.

BY REV. HENRY MARTYN LADD, CHAIRMAN.

Many times in past years have the committees on the church work of the American Missionary Association called for a larger development of that work. At the annual meeting of the Association held at Cleveland in 1891, special emphasis was laid upon this matter, and the Executive Committee were urged to "continue their efforts to bring all the churches, as rapidly as possible, to a condition of independence, both for financial support and for control of their own spiritual work." Since that time a very decided and rapid advance has been made, both in the enlargement of the church work and in bringing churches to self-support.

During the past year especially the efforts made in these directions have been crowned with the most gratifying success.

In the one State of North Carolina alone the Association has this last year organized more churches than it had organized all through the whole South during any one of the preceding ten years. This advance is the more encouraging when it is remembered that it has been made in the face of financial difficulties that have seriously hindered the work in almost every other direction. Thirty-six colored churches, and six mountain churches, a total of forty-two new churches in one year, is a record of earnest work, divinely favored, which is full of inspiration and hopefulness, and which calls for profound gratitude and more generous giving.

The first mountain church to assume self-support is the one at Whittier, N. C., which with heroic self-sacrifice has bravely taken upon itself that responsibility this year, while other mountain churches are struggling in various ways to help themselves. Among the colored people a number of churches have come to independence, and others are making most strenuous efforts in this direction in hearty response to urgent appeals. These efforts at self-support, however, have not by any means resulted in a relief to the over-drawn treasury of the Association. They have only made it possible to dole out a little scant help to those other churches whose necessities have seemed more imperative.

The most surprising and the most encouraging feature of the work in the South has been the apparently spontaneous generation of churches of our order among a people and under conditions where such a development would be least

expected. The genesis of these churches is not only remarkable; it is significant. Science may know nothing of spontaneous generation as a fact, but it is evident that Congregationalism does. The theory that the New Testament polity is not adapted to certain classes and conditions of men, if it were not disproved long ago, is thoroughly exploded now. The "Free Churches" of Georgia and the Carolinas, like our free Pilgrim churches of the North, have attained their freedom solely by the truth. They have sought out no "ism" of polity, but revolting against ecclesiastical oppression in some instances, and an unworthy ministry in others, they have declared for the simple principles dear to our own hearts, and have awakened to the fact that they belong to our Congregational sisterhood. The new movement in Georgia is most interesting as illustrating how our polity springs into being, not only among the cultured and intellectual Anglo-Saxons of New England, but even among the ignorant and despised Negroes of the Black Belt as well, when once they are thoroughly possessed of the New Testament spirit. It would seem as though equality, freedom, fellowship, are as dear to the Puritan in Black as they were to the Puritan in White. Through his unaided study of the Bible he has discovered for himself at last these cardinal principles of simple church life. Well may he give the name "Eureka" to the first church thus brought into being, for he has found what some of his more highly favored white brethren have taken even longer to discover—the essential principles of a Congregational church. These new churches are a distinct gain, and they bring with them a large membership thoroughly aroused and full of determination.

The gain in the older churches is also gratifying, both in the number of members and in the sterling quality of their piety. The emotional element is so strongly characteristic of the religious life of the colored race, in its ignorance and superstition, that our wise workers at the South have sought to lay broad and deep the immovable foundations of Christly character, and through their schools which are churches, and their churches which are schools, to educate an intelligent faith and develop a reasonable Christianity. The evils attendant on mere camp-meeting excitement at the North are necessarily increased a hundredfold at the South. The relation, therefore, between character and religion is one of the first lessons this Association is called upon to teach. Through its schools and colleges it has made a reliable religion possible. It might each year show an increase of membership by thousands if it did not insist upon genuine conversion, pure life, and intelligent faith. The gain, therefore, of 1,425 new members in these churches during the past year means a substantial growth and a true religious activity. Genuine revivals of great interest and power, under the gracious influence of the Divine Spirit, have the past year blessed many of the schools and churches under the care of the Association.

The remarkable progress of the church work among the mountain whites, or "American Highlanders," resulting in six, as reported, but really eight new churches and a rapidly increasing membership, has been peculiarly gratifying. A gain in membership of over 50 per cent. in three years, out of a population which remains practically stationary, unaffected by booming towns and crowding settlers, is probably unparalleled in any other section of our country. Here, too, the social and intellectual progress, introduced and fostered by the schools of the American Missionary Association demands churches, and churches of a vastly better type than any that have existed heretofore.

The beneficent results of this marked advance in all the church work of the Association are sure to be felt in more ways than one. It means an increased interest and response from the churches which are supporting this work. It

means a better foundation and supply for the varied educational work the Association is already doing. It means an easier solution in the end of the most difficult of all race problems. It means also an advanced and enlarged adaptation of the various Christian agencies in use by this Association. In the providence of God the development of method and plan under the most peculiar exigencies of history has given this Association a unique place among the forces in the field. Out of the subsoiling of much preliminary and elementary work there has sprung at last into clearer prominence and larger promise the tree of God's own planting, the Christian Church. Here is something to show for the patient work already done. Educated and refined young people coming from our Christian schools will not longer put up with the old order of things in church life and work. A demand has been created for something better. The more rapidly now that these Christian churches can be multiplied, the more surely and speedily is society in all its varied aspects, intellectually, socially, morally, to be quickened, purified, and saved. While, therefore, the Association has been, and for some time to come must necessarily continue to be, very largely an educational society, it is also even now, and is to be increasingly in the future, a home missionary society for the planting and sustaining of churches of our order. The present great advance already calls for new advances. This the Executive Committee wisely foresee, and even in these stringent times have already made special appropriations, though at the cost of other interests, for this new and promising church work. It is an opportunity not to be neglected, for, while the past year has been conspicuous for great advancement in this work, and some of the incidents of it, as the first mountain church coming to self-support, the ordination of the first Chinaman as a Congregational minister, the spontaneous development of the Congregational idea in the "black belt," and the largest accession of churches and new members in many years, yet the opportunity still waiting for enlarged work in the immediate future was never so great. Doors are everywhere open to aggressive work for Christ and His Church.

The committee desire, therefore, with profound gratitude to God, to place on record their hearty appreciation of the earnest work in this direction which the Association has been enabled to accomplish during the past year. They would also, in the name of all our churches, urge the Executive Committee, the officers and the missionaries of this Association to give even larger prominence to this growing department of their work by every means at their command. Finally, in view of the inspiring facts and the increasing importance of this branch of the work, the committee appeal with renewed confidence to the members of all our churches, as Christians and as patriots, to come to the help of this new work with their sympathy, their prayers and their generous aid as they have never done before.

REPORT OF THE COMMITTEE ON FINANCE.

By Gen. Augustus Gaylord, *Chairman.*

The Finance Committee appointed at the meeting of the Association held at Lowell in October of last year have to report that in the performance of the duties put upon them, they visited the office of the Treasurer of the Association and by him were given free access to all the books and papers needed for their examina-

tion. The members of the committee present were Augustus Gaylord, D. C. Tiebout and Joseph Van Vleck, the other two members of the committee being unable to be present. In addition to furnishing the committee with the books and papers, the Treasurer also was present in person and gave to the committee all the explanations that were needed to aid them to a ready and complete understanding of the routine in his office.

Generally speaking, it may be said that the forms adopted for keeping the Treasurer's accounts are exceedingly satisfactory, and that it would be difficult to make them clearer or more complete. The books are kept by double entry, are well and clearly arranged, and are as simple as the character of the items to be recorded will permit.

In the cash book are entered daily all receipts and disbursements of moneys, accompanied by whatever explanations are needed for their complete understanding. These transactions are, in due course, journalized and carried into the ledger.

Moneys received are deposited in banks approved by the Executive Committee, and cannot be withdrawn therefrom except upon checks signed by two of the officers of the Association. Monthly statements of receipts and disbursements are prepared by the Treasurer, and, after approval by a member of the Committee on Finance, are presented to the Executive Committee. Quarterly examinations of all receipts and disbursements, including an examination of the vouchers and the checks drawn in payment thereof, are made by auditors elected annually by the Association, and certificates as to these examinations are duly signed by the auditors upon the Treasurer's books.

All securities representing investments held by the Association are kept in a safe deposit vault which is only accessible to the Treasurer when accompanied by another officer of the Association, two keys being required for that purpose and one being in the custody of each.

Real estate books are kept, in which all real property held by the Association is shown and particulars recorded of the date of its receipt, the source from which it was derived, whether by purchase or by legacy, and if by purchase, the cost These books also contain a record of the expenses attending each piece of property and the income derived therefrom. Records of legacies and trust funds are kept complete, and so plainly that the condition of each fund is clearly shown.

The accounts of the Daniel Hand Fund are kept separately, in books specially devoted to that purpose, and the income derived therefrom is kept in a separate bank account. As in the case of the Daniel Hand Fund, so in the case of all other trusts, the accounts are so kept as to show the character of each, the revenue derived therefrom, and the conditions accompanying the trust, if any there be. Further, all the property accounts, certificates of stocks, bonds, and other securities held by the Association, and the investments of the several funds, are subject to careful examinations by the auditors, who make annual report that they correspond with the Treasurer's balance sheet and with the accounts therewith on his books.

We do not know of any institution or business, corporate or otherwise, which is more frequently or more carefully audited, and in our opinion it would be difficult to improve upon the system now in use. In all that relates to its treasury and the custody of its moneys and its securities, and to the safeguards attached to its operations, we believe that the methods practiced by the officers of the Association are worthy of high commendation and approval.

An inspection of the Treasurer's Annual Report shows that on September 30,

1894, there was a debt of		$66,360.97
During the year past there has been		
Expended	$337,334.00	
Collected	307,547.16	
Showing a deficiency for the year of		29,786.84
Leaving on Sept. 30, 1895, a debt of		96,147.81

This is not the debt of a single year, but represents a period of three years.

The debt was incurred as follows:

During the past year	$29,786.84	
" the previous year	21,332.86	
" the year before that, which was the first year of the panic	45,028.11	
		$96,147.81

In this connection it may be noted that during the past two years the Association has received nothing from the United States Government for the subsistence of Indian pupils, while during the previous two years $48,313.43 was received from that source.

The above figures do not include the income from the Daniel Hand Fund, which must be expended under the conditions mentioned in the deed of trust, and cannot be applied toward the payment of the debt of the Association nor to meet the obligations of the churches.

The conservative management of the affairs of the Association deserves commendation. The decreased receipts made it necessary for the Executive Committee to make reduction in the appropriations during the past two years of about $50,000. Still further reductions and great disaster to the work will be necessary unless the churches rally with renewed effort to the support of the work.

The year upon which the Association is now entering is the Jubilee year of its history, and the committee recommends that the sum of $500,000 be raised for this Jubilee year. This means the doubling of the contributions from each church, Sabbath School, Christian Endeavor Society, Woman's Missionary Society and individuals and a liberal offering from the churches, societies and individuals that made no contribution this last year. Will not the friends of the work rally to do their part in securing this $500,000, and thus enable the Association to report at its Jubilee Anniversary the payment of all obligations on the year and on previous years, and to enter upon the second half century free from debt?

SUMMARY OF TREASURER'S REPORT.

EXPENDITURES.

THE SOUTH.	
For Church and Educational Work, Lands, Buildings, etc.,	$221,002.05
THE INDIANS.	
For Church and Educational Work, Buildings, etc.	41,406.85
THE CHINESE.	
For Superintendent, Teachers, Rent, etc.	11,674.10
FOREIGN MISSIONS.	
For Missions in Africa, Income paid A. B. C. F. M.	4,582.24
	$278,665.24

PUBLICATIONS.

For American Missionary (26,000 monthly), including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members and Officers of Missionary Societies	$7,407.00	
Less amount received from Subscribers	614.18	
	$6,792.82	
For Annual Reports, Leaflets, Clerk-hire, etc.	$3,721.95	
Less amount received from sale of Leaflets	28.45	
	3,693.50	
		10,486.32

AGENCIES.

FOR EASTERN DISTRICT—District Secretary, Clerk-hire, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.	$6,934.62	
FOR MIDDLE EASTERN DISTRICT—Traveling and other Collecting Expenses	1,019.38	
FOR MIDDLE WESTERN DISTRICT—District Secretary, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.	3,404.66	
FOR WESTERN DISTRICT—District Secretary, Clerk-hire, Traveling Expenses, Rent, Postage, Stationery, etc.	5,402.58	
FOR WOMAN'S BUREAU—Secretary, Traveling Expenses, Circulars, Clerk-hire, etc	2,128.73	
		18,889.97

ADMINISTRATION.

For Department of Correspondence	$16,705.50	
For Treasurer's Department	4,698.02	
For Rent, Care of Rooms, Postage, Traveling Expenses, etc.	6,843.14	
	$28,246.66	
Less Expenses paid from Daniel Hand Income for its Administration	5,000.00	
		23,246.66
For Annual Meeting		653.84
For Wills and Estates		541.77
For Interest		4,752.16
For Amounts Refunded sent to Treasurer by Mistake		98.04
		$337,334.00
Debt Balance, September 30, 1894		66,360.97
		$403,694.97

RECEIPTS.

From Churches, Sabbath-Schools, Missionary Societies and Individuals	$163,490.05
From Estates	81,194.49
From Income, Sundry Funds	11,085.64
From Income, Talladega College, Erwin Fund	4,000.00

From Tuition	37,847.33	
From Slater Fund, paid to Institutions	7,500.00	
From Sales of Land	2,429.65	
		$307,547.16
Debt Balance, September 30, 1894	$66,360.97	
Debt Balance on year 1894-1895	29,786.84	
		96,147.81
		$403,694.97

1894-95.

ENDOWMENT FUNDS.

South Framingham, Mass., Estate Mrs. S. N. Brewer	$60.00	
New York, N. Y., Estate Olivia P. Atterbury, in part	4,750.00	
		$4,810.00

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.

INCOME ACCOUNT.

Balance in hand, October 1, 1894	$23,587.70	
Income collected 1894-1895	45,274.74	
		68,862.44
Amount expended for the South	$62,943.45	
Balance in hand and appropriated	5,918.99	
		68,862.44

RECEIPTS FOR THE WORK OF THE YEAR 1894–1895.

For Current Work	$307,547.16	
Income Daniel Hand Fund	45,274.74	
Total	$352,821.90	
Endowment Funds received during the year	4,810.00	
Grand Total for the year		$357,631.90

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1895, with the vouchers, and find the same correct, as stated in the above accounts.

We also certify that we have examined the property accounts, and the certificates of stocks, bonds and other securities held by the Association, representing the investments of the several funds, and find them to correspond with the balance sheet of September 30, 1895, and with the detailed statement of the books of the Treasurer.

PETER MCCARTEE,
GEORGE S. HICKOK, } Auditors.

New York, October 16, 1895.

ADDRESS ON LYNCHING.

BY REV. WASHINGTON GLADDEN, D.D.

I want to call attention to one word in the first sentence of this minute, which was put in at the instance of other members of the committee. "The Association desires to bear *further* testimony in this direction." The Association has been bearing this testimony for a great many years. All the influential bodies of the Congregationalists throughout this country have repeatedly borne this testimony. The National Council at its last session in Syracuse adopted resolutions to this effect. I have seen, since I have been in the city, a letter from a colored gentleman in the city in which it seems to be assumed that nothing has been said on this subject hitherto. The air has been ringing wherever Congregationalists have gathered in all this land with this kind of testimony for a good many years, and we are only saying over what we have already been saying on this subject. There is no lack of clear witnessing on the part of our churches everywhere with regard to this kind of iniquity.

Reference has been made in these resolutions to what is now going on in the State of Ohio. A neighbor of mine, a most brave and loyal and noble man, who, is the colonel of the Fourteenth regiment of the Ohio militia, is now on trial for his life because he ventured to face a mob and to protect a negro whose life the mob was seeking. And the whole community in which this mob was gathered seems to have rallied to the support of the mob against the constituted authorities, and is now prosecuting this military officer who did nothing more than his duty. The sheriff who had the prisoner in charge was renominated at the time of the occurrence by the Republican party, and because he protected this negro against the mob he was repudiated by his party, which had a majority of a thousand in the county of which he was the sheriff, and he was overwhelmingly defeated at the election which occurred a few weeks after this event. His opponent was questioned during the canvass as to whether he would protect a prisoner in his hands against a mob, if such an incident should occur, and he refused to answer the question; and because he refused to answer it he was elected overwhelmingly in the county. This county is not far from the capital of the State of Ohio.

Now, brethren, while these things are so we cannot throw a great many stones across the Ohio River. It is time that judgment should begin at the house of God. It is time that we in our Northern communities should stop this lawlessness. All this White Cap business which is going on in Ohio, Indiana, Illinois and other parts of the North

is of the same piece; and while such things can occur in Northern communities we ought to hide our faces for shame. I have been in England two or three times during the last ten years. Each time it has been my fortune to have had some conversation with a man who knows this country and loves it better than any man not born on its soil—the Hon. James Bryce, author of "The American Commonwealth." Every time I have met him he has raised this question about these outrages that are occurring in the Northern as well as in the Southern States. He has called my attention to these White Caps: "What do you know about them?" I confessed I didn't know so much about them as I ought to know. I had seen some reference to them, but they had passed by and my attention had not been fastened upon them. But every time he has repeated this question with anxiety respecting the condition of things even here in the Northern States.

And, brethren, we ought to have opinions about this matter. We ought to create a public sentiment in all our communities with respect to such outrages which shall make them impossible. There is but one government in this country, and that is the government by public opinion. Such things cannot occur, they never do occur, where public opinion is right and sound, where the hearts of the people are pure and the minds of the people are clear and there is courage enough in the community to find expression. As a consequence the laws are constantly being trampled under foot by the officials of the city. Mayors and police commissioners are taking it upon themselves to nullify and defy the laws that they have sworn to honor and enforce. This is being done in almost all the cities of the land. Officials are electing which laws they will enforce and which laws they will ignore and despise and trample under foot. Here is the source of all this lawlessness.

Now, I say, the final remedy for all this is in the creation of a sound public opinion, and public opinion is nothing more or less than the opinion of the aggregate of all the people. If all good men and all good women—for good women, although they have not the power to vote, have just as much power to create public opinion which shall make laws effective—would have clear ideas on these subjects; if they would have the courage of their convictions and would speak clearly and strongly in condemnation of such atrocities and in condemnation of the officials who stand by and permit such atrocities; if they would hear the word of the prophet in the olden time: "These are the things that ye shall do: speak ye every man truth with his neighbor, execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against his neighbor, and love no false oath, for all these are things that I hate, saith the Lord;" if all of us would

hear and heed this word of the Lord by the prophet, these evils would soon come to an end in all parts of the country. (Applause.)

ADDRESS ON CHURCH WORK.

BY REV. DR. H. M. LADD.

Mr. President, anyone who is at all conversant with the history of this Association knows that it has been intimately allied with all that is most heroic and inspiring in the annals of our country for over thirty years. But, sir, the war was over some time ago, and the enthusiasm, the romance and the poetry that gathered about the emancipated slave at the close of the war are rapidly fading into "inocuous desuetude." Worse than that, the abolitionist, the anti-slavery man, the man who contended for human rights in the political arena before the war, who served as conductor on the underground railway in defiance of iniquitous law, and who afterward shouldered his musket and volunteered for the war out of principle and from loyalty to a great idea, is, alas, either dead or dying. The younger generation do not feel the responsibility of this work as did their fathers who risked life and fortune that the slave might be free. They wrought well in those days, and the results are before us to-day. They are indeed grand. But the glamour of devotion to a great cause is gone. It has dawned upon the later generation that it is a very prosaic and commonplace sort of work, this trying to make a man out of the black. It has been found a rather slow and tedious process, and it must be confessed that, like other degraded sinners, though more sinned against than sinning he is not altogether lovely. But, sir, it is our privilege not to live in the past alone, heroic as it was, but in the grander present, and to look forward to even a more glorious future. This Association is allied to-day to a great forward movement, and the Christian young blood in all our churches must be made to thrill again with the magnetic impulses of a new devotion. It is about settled, I think, that the colored man is here to stay; he is a little whiter in spots than he used to be, but he is here to stay. You cannot export him, you cannot blot him out, and you cannot keep him down. "We's a-risin'," is as true of him as of the morning sun. Your faithful work for him in the past is beginning to show itself and bear fruit. It is the nature of this fruit that is the hopeful sign of these latter times. This new phase of the work, this spontaneous adoption of our New England and New Testament polity, should thrill the heart of

every loyal Congregationalist who has the new ardor of our denominational life in his veins. We believe in our mission as a church—for I think we may now dare to say church, rather than churches—and we believe in our mission among all races of every color and clime, and now at last our brother in black believes in it too. It is still the appeal of justice that comes to us, it is still the appeal of liberty, but it is liberty in a new form, the liberty our Pilgrim Fathers sought when landing upon the bleak New England shore, "they sought a faith's pure shrine." That was indeed a great day for the slave when with the bold stroke of his pen Abraham Lincoln broke the shackles from four millions of human beings and set them free. That was physical liberty. It was, however, a greater day for the race, greater as history will yet estimate it, when that band of timid teachers from the North opened their first school for colored children, and the light of Christian learning and intelligence streamed into that darkened South land. That was mental liberty, intellectual liberty. But this, which has now dawned, is, when rightly understood, the greatest day of all, greatest as God estimates greatness, for now at last has the negro demanded for himself an intelligent ministry, a pure faith, a true church. This is religious liberty; it is ecclesiastical emancipation; it is the appeal of spiritual freedom born of the truth. This, when rightly viewed and fully understood, is the inspiring hour in the history and evolution of this people. That little "Eureka" Congregational Church will be a historic church to our children's children. This new movement should appeal to every lover of religious liberty, to every wide-awake, earnest, faithful son of the Pilgrims, to every man who loves his country and his God. From the cotton fields of the black belt, from the mountains of Tennessee and Kentucky, there comes one voice, one appeal. Once more it is the cry of liberty, but now it is the cry of that kind of liberty which alone makes free. The cry is heard and it is answered. The answer comes from Andover Hill, and the "Andover Band" says, "We are ready." The answer is echoed from Chicago and Oberlin and Yale, and devoted men everywhere are saying, "We, too, are ready." What, then, is wanting? Consecrated money is wanting—dollars that have hearts melted into them, dollars that have patriotism stamped upon them, dollars that have Christianity burning in them—these are wanting! Dollars enough there are—selfish, greedy dollars; pleasure-loving dollars; worldly, Christless dollars; but thoroughly converted and consecrated dollars are too rare. Shall we of this younger generation deliberately close the opening doors of the kingdom of heaven? No! We are still worthy sons of our fathers, and this new cry of liberty is our opportunity.

MOUNTAIN SCHOOL WORK.

PROF. C. M. STEVENS.

In the brief time allowed me only an outline can be given of the educational work of the American Missionary Association in the Southern Mountains. The territory is large, taking in portions of Kentucky, Tennessee, Virginia, North Carolina, South Carolina, Georgia and Alabama, a country having three dimensions, length, breadth and altitude.

It is surprising how so many people can be living in a country that to the casual eye seems almost uninhabited. On court days and other public occasions they come pouring from all directions into the county seats, and mostly on muleback. At such times one realizes if at no other time that he is in the midst of a thickly settled population.

It is astonishing how, almost like magic, that which has been dormant and stifled for so long a time will burst open into newness of life ! While the mountain man without educational and religious advantages and the benefits of contact with the outside world has lost ground, in some respects he stands ahead of those who have been more favored. There isn't so much that is artificial or conventional about him and in making men and women this is of great advantage. The American Missionary Association by planting schools and churches throughout the mountain districts is helping to give these thousands of people a chance to take their place with the best and most intelligent citizens of our country. There are hundreds of strong men who are leading the mountain people to-day and the State is realizing that the strength of the hills can't be ignored any longer.

This characteristic life and energy is very marked in our students. Some of the hardest working students I have ever known are found among the boys and girls of our schools.

The fact is, the mountain people are poor and of necessity will remain so. The majority on the farms live in small log cabins, and a large family is the rule. The principal product of these small stony farms is corn, and to raise this corn requires the help of the whole family. Very little money passes through the hands of the average farmer. He certainly has a hard time to get along, and I believe if our farmers in more favored localities had to dig and sweat for as little return, they would give up and die. So much to the credit of the man and wife who rear a family in the face of such obstacles. It isn't all shiftlessness or ignorance that keeps the mountain farmer poor. In the nature of the case he can't become very wealthy, but the blessings of religion and education will greatly add to the material as well as spiritual benefits of his life.

The American Missionary Association has planted schools where the sons and daughters of these people can secure a Christian education at their doors. Other societies are coming in to plant schools and build churches, and the face of the whole country is being changed. Farms are better managed. The stock of these farms is being improved. The home life and surroundings are being raised to a higher plane.

The Southern mountain country presents a grand educational field. The Association in seizing the opportunity to do work among our Highland-Americans improved one of the best opportunities ever offered to it. We have just fairly begun. Now is a critical period, and work begun should not be surrendered.

We have academies of the best grade at different points in the mountains, and these are supplemented with day schools connected with churches. Thus far a large share of attention has been given to the training of teachers.

At this very time over 2,000 children in Whitley County alone are under the care and instruction of Williamsburg Academy teachers, and what is true of Williamsburg Academy is true of the other schools of the Association.

The Williamsburg Academy printing office is affording several students an opportunity to learn the art of printing, and is helping some students through school. A large share of the printing of the community is done in the Academy printing office.

As we view the work from its starting only a little over a dozen years ago to the present time, we see great cause for rejoicing and encouragement. Towns along the railroads have been built up into clean, prosperous little cities with church spires here and there reaching up to heaven. The saloon has been voted out from many of these towns and the people are taking advanced ground on all the moral questions of the day.

We are also encouraged by the better quality of the student that seeks admittance to our schools. He is more ready to help himself. He doesn't expect so many favors. The worth of an education is being more realized. He asks : "What had I better make of myself." He is working harder and sacrificing more. What is thus seen in the students is somewhat of an index of what is going on in the minds and hearts of the fathers and mothers at home.

There are obstacles to encounter in our work, but none that are not gradually being overcome. Sectional feeling is decreasing. Denominational prejudice still exists, but I am happy to say is rapidly yielding before the march of a Christian spirit and intelligence. Christian work done in a Christian spirit will prove itself and cannot be gainsaid.

What are our special needs? This is a critical time for our moun-

tain work. It is so easy to lose what we have gained. A few well-directed blows now will be worth a hundred a little later on. Every point where work has been started should be carefully guarded. No work should be allowed to *gradually* go down. Externals need looking after. Our meeting houses should be kept well painted. Our school buildings should be kept in good repair. No gates should be off the hinges, no fences down. All this is educational and Christian as well

In Williamsburg we have no home for the boys, but have to make-shift with a rented building. In some of our schools there should be a Bible Training Department to fit young people for better Christian work in the mountain country. Workers of that sort are greatly needed.

COLORED PEOPLE OF THE SOUTH.

REV. GEO. H. HAINES.

Mr. President and friends of the American Missionary Association: I feel glad to have the privilege of meeting this body of Christian workers and hear discussed questions of great importance to the poor and oppressed. I shall leave this place to go back to the South with new inspiration to labor in the cause of Christ among my race.

There is a peculiar religious restlessness among the colored people of the South. In several States they are leaving their old denominations, tired and discouraged with oppressive governments, and are seeking church organizations, which give equal rights to all ministers and members. So in large numbers and whole congregations they are coming into the Congregational fellowship, believing it to be the one whose polity offers to them the great boon they seek. These newly awakened interests have not been aroused by agitation from the outside, but are due to a conviction brought about by the condition in which they found themselves. In those places where they are striving to have free churches the new movement is the chief subject of all their conversation. They talk of it in their homes, in the cotton fields, in the forests and along the roadside.

Freedom to the Negro has been a word of marvelous meaning. Its utterance has made music in his ears. He has mingled it with his sweetest songs and voiced it in the most pathetic pleadings of his prayers. Even death for him has been surrounded with a halo of glory by the thought that it would bring freedom from toil, freedom from the burdens of life. The Negro prizes heaven dearly, because he believes that there, if he ever gets there, he can sit under the tree of life and be free forever. There is a depth of meaning in that song, which the colored people often sing:

You can hinder me here, but you cannot there,
Way in the kingdom ;
God sits in heaven and he answers prayer,
Way in the kingdom.

Love for freedom has been burnt by bitter experience into the Negro's soul. And when you tell him, as the Congregational church does, that he may enjoy a church life without a master, an overseer or even a bishop, his eyes sparkle, his heart leaps for joy and he says : "Behold the Second Emancipation Proclamation."

Those who in this new movement are coming into the Congregational church are bringing the religious enthusiasm of their old church life. The Negro has ever been, and will always be, emotional. He likes to see a tear glisten in the eye of one who says he loves the Lord Jesus Christ, and sometimes hear a loud halleluiah. This fact has at times been deplored by his friends. It has been magnified by his enemies, often to his hurt. Even the comic newspapers make a strained effort to be funny by wood-cuts that picture the Negro's religion as wild and ludicrous. Such a wood-cut is "the most unkindest cut of all." God has implanted a religious emotion in his soul, and why should he be less a man because he possesses it. In the language of another : "This emotion has produced in all times and all lands the most fearless and devoted martyrs; has sung hymns of praise in the depth of dungeons; has smiled with hope on the scaffold, and without a groan borne the rack and fire." Was not this religious emotion the Negro's guiding star in the dark days of slavery ? Did it not save him from despondency and despair ? It was to him like a hand stretched out from heaven, painting the dark clouds above him with the silver ray of hope. It saved him then, and, wisely directed, will save him now.

But these young churches and missions need your fellowship, counsel and help. The colored people are a poor people. It is not the poverty of the prodigal, who has spent all in riotous living. It is not the poverty of him whom financial disaster has left destitute. It is not the poverty of those who have misused their chance in life. It is the poverty of a people whose forefathers have walked in want and woe for generations. It is the poverty of a people that have never been rich. It is the poverty of a people to whom a chance in life meant a chance to exist, not a chance to make money or get rich. It is the poverty of a people who are less to blame for their destitution than any other poverty-stricken people in the world.

The Negro still needs a friend as much as in the days of '61. New occasions bring new duties. Freedom gave to him a boon and a burden—the boon of opportunity and the burden of responsibility. The burden is great and heavy. But in it he sees his only hope. He knows if his

church fails, if his school fails, if his citizenship becomes a sounding brass and tinkling cymbal, he must give way to despair. In carrying this burden, he asks his friends North and South, East and West, to help him. Much has been done for my people. But it fills my heart with unutterable sadness to know that in country districts, remote from cities, live thousands of my people whom this work has never reached. Without schools or churches they are in darkness.

ADDRESS OF REV. GEO. W. REED.

I find that I am more at home in Dakota, where I have been for eight years in the American desert, than I am here in the land of the pale-face. I say American desert, because I believe that one of the greatest wrongs which has been done to the Indian is the placing of him in the American desert to earn his own living where the skillful farmer from the East cannot make a living. Our missions are where the Indians are, and none wish more heartily than the missionaries that the Indians were in Minnesota, where there are ten thousand beautiful lakes and green acres and beautiful trees. Of course I refer only to that part of Dakota where the Indians are, not to ceded land.

Let me briefly sketch the geography so that you may have clearly before you just where our Indian missions are. Let us have in mind the capital of South Dakota, Pierre. One hundred and fifty miles south of Pierre, on the Missouri river, is our Santee Mission where we have a large training school. Near Pierre we have another mission at Oahe. One hundred and fifty miles southwest of Pierre is our mission at the Rosebud agency. One hundred and fifty miles north of Pierre is the Standing Rock central station, and further north, 150 miles, is the Fort Berthold mission, among the Mandans, Rees and Gros Ventres. Nearly 300 miles west of Pierre is our mission among the Crows. These are our six central stations, and about these stations are the reservations which have to be covered. We do most of our work through our out-stations. Almost every white missionary has upon the reservation, comprising about 60 square miles, from five to six native workers, and it is because we have no more money that we do not have twelve instead of six. The work of our out-stations has been blessed of God. We have not the skilled workers that we wish we had, for many of those who have left our Santee school and gone to eastern schools for a higher education have come back to us ready for work, and God in his wisdom has called them home. We have but four ordained native missionaries in our Congregational mission work: Pastor Ehnamani, that grand old patriarch, a former Indian chief, who is now preaching to the boys and

girls at Santee; his son, Francis Frazier; a brother of Mr. Ehnamani, and a son of Elizabeth Winyan, the woman who fed Dr. Riggs and his family in the woods at the time of the massacre in 1862. The last two were ordained about a year and a half ago. These four are our only ordained native workers. Yet we have others who have had some education at Santee and still others who have had only the education of the agency school; yet they are all working according to their ability to bring their people to Christ. It takes a native to bring a native to the knowledge of Jesus Christ.

We have an annual meeting at which there gather some 2,000 Indians with the white missionaries and their families. The Presbyterians and Congregationalists unite in these annual meetings. We met at Sisseton only a month ago, and the people themselves, even to the humblest, took part in the open parliament—for that is just about what it was—from beginning to end, for a week. At these meetings we live in tents and booths and worship our God together, the white men and the Indians.

But I want to speak of retrenchment, how it has affected us. We believe in intrenchment; we believe in fortifying our Indians against the saloons and other enticements to evil. But retrenchment affects us, first, in our schools. Instead of 150 pupils at Santee, we now have only seventy-five. At Oahe we have only about half the number that we had before. At Fort Berthold if we have more than half, it is because the missionary has found some way of getting funds outside of the ordinary channels. We have a missionary hospital at Fort Yates, but it has been closed for a long, long year. It had overcome, in a measure, the influence of the medicine man. How many times I have had to tell the Indian mother, as she has brought her sick baby in her arms, "The doctor has not come yet." The influence of that hospital cannot be told in words; and I do not suppose that any word uttered at this meeting will give our Dakota mission more joy than the announcement that that hospital is to be opened again.

But the retrenchment has affected our out-station work. This is not something that is inanimate. Out-station work means boys and girls, men and women—those whom we have to reach first through the native worker. The ordained white clergyman can go there and officiate at the sacraments, and yet even in that sacred duty he has not the influence which the native worker and his wife have in living among the Indians every day in a clean, Christian home. But do they not help themselves? Last year our Indians at Standing Rock gave more than $800. An Indian cannot earn very much money. He earns a little in freighting his rations over from Mandan, or in cutting and selling wood to the Government schools and the agency, or he gets

the mere pittance of 25 cents as his share of a beef hide once in two weeks, and that is about the only money that comes to the Indian. Yet out of a constituency of not more than 800, our Indians raised $800 last year.

The growth of the young men's societies has been marvelous. The Roman Catholic churches are strong at Standing Rock, and for more than twenty-one years they have fattened on Government funds. They have large churches. Miss Drexel, of Philadelphia, has given the Indians more than a million dollars to build churches, and there are six of them, I think, on Standing Rock reservation. The Roman Catholic societies, the St. Joseph and the St. Mary societies, brought the young men and the young women into the Roman Catholic Church until their constituency was nearly 3,000, and that left us only about 600 that we could think of reaching, because they were taught not to go near the Protestant church. The idea then suggested itself to our minds that we would have societies of our own, and we now have nearly 500 young men in our Y. M. C. A., and there are nearly 500 young girls and women in our different missionary societies. And the women give more than the men. We have a native missionary society. Until last year the Presbyterians and Congregationalists together had this society, and we raised last year over $2,000 among the Indians themselves for this Indian missionary society. They supported five native teachers, and thus helped us out in the time of retrenchment.

Let me give you an illustration of how an Indian church can grow. The Standing Rock Congregational Church was organized December 8, 1889. January 1, 1890, it had 12 members; January 1, 1891, it had only 16 members; in 1892 it had 24 members; in 1893, 116 members; in 1894, 170 members, and the 1st of January, this year, we had two churches, with 78 members in one and 152 in the other, making a total membership of 230.

Now, where do we feel the cut most? Our Indians wonder why we do not have more churches. We have three church buildings at Standing Rock, four at Cheyenne River agency, and none at Santee, as they use the school-house building for a church. The Indians feel the retrenchment in that direction.

They have raised funds themselves. The white missionary has told them: "Now, if I can only tell the people in the East that you have done all you could in raising money for a church, they will be all the more ready to help you." So they have raised money themselves. You all know of that grand offering of $67.70 made by the people of Upper Grand River for a church building in the name of Thunder Hawk, and you know that an appeal for Thunder Hawk which has been made through Miss Collins has brought in collections amounting to

over $1,000. You have all heard of that grand contribution of the Indians to the Cherry Creek church, to the Moreau River church, to the Bad River church, and to the Elizabeth Winyan memorial church. We also have on the Standing Rock reservation, at the Cannon Ball, a church fund of $150 for the enlargement of their church building. We also have at Oak Creek a church fund of $107.50, making in all $303. Yet with all the letters I have written making appeals, nothing has as yet come to increase either one of these three church funds. The Romanists have built these large churches, and our Indians say, "Where are your churches?" and we have to say, "There is a debt." "Can it be possible," they ask, "while the missionaries are preaching to us continually that the curse of the Indian is to be in debt? Can it be possible that the missionary society is in debt?" We cannot explain the fact to them. They cannot understand what the hard times have been here. They can understand it when the poor white missionary and all the people in Nebraska have nothing to eat, and they can make their contributions to them; but they cannot understand how the hard times affect people in the East who are rich, especially as the Romanists have never lacked for money, because of this large Drexel fund. The great need of our Indian missions to-day is a Miss Drexel, who shall give—not a million dollars, but one-tenth of a million dollars, and that will build all the Indian churches that we shall need for the next year; I dare not say five years, for the work is growing so rapidly.

In spite of the Government money on which the Roman Catholics feed their churches and schools, in spite of retrenchment, we are going on, "looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God."

"For right is right, since God is God,
And right the day must win:
To doubt would be disloyalty,
To falter would be sin."

ADDRESS OF JONAS SPOTTED-BEAR.

I come here as a representative of the tribe which you call Indians, or the red men. Here is a chance for you to see an Indian—those who have never seen one before. I want to begin back, when I began to go to school. When I was a boy I and my brother attended a Government school. I enjoyed my school days then as I do now. I went to the Government school for two years and the second year I was

sent home on a vacation, and my father would not let me go back in the fall when the school opened up. The agent worked very hard to get us back. He took away my father's ration tickets and would not give him any for quite a while, but my father would not let us go. Why do you suppose that my father did this? It was just because he did not know what he really ought to have known. But afterwards he found out that a little while in school amounts to very little, and so he finally sent us to a mission school where I spent most of my years in trying the best I could to learn. Long before I entered this mission school, which you know now as the Santee Normal Training School, I was not a Christian, although I had been going to church ever since I could walk, and long before that. The place where I went to the day school is at Oahe, where my home is, and from there I was sent to the school at Santee where I am now. Here we have Indians from many tribes—the Sioux, Gros Ventres, Mandans, Rees and Poncas, and we have some from the State of Washington. Here the people are taught and fitted for their future life. Here they can learn how to work and to be useful in this world. Here we have many trades to learn, such as blacksmithing, carpentering, printing, shoemaking and farming. This school has sent out a great many young men and young women who have learned to work and are fitted for missionary work among their own people. And here they not only learn how to work with their hands but also how to work with their heads.

In this school we have the Young Men's Christian Association, which is growing very rapidly among our Indian people in the West. Besides this we have a Christian Endeavor society and a Junior Endeavor society. Last month the annual meeting of the Indian Christian Endeavor societies was held at Sisseton reservation, up in North Dakota. We have found that the Christian Endeavor society among the Indians is growing very rapidly, and is turning the hearts of young men and young women to Christ, where they can find life. As I look back many years I see that education among the Indian people has turned the hearts of grandfathers and of fathers unto civilization, and has lifted them up to a higher life, and I hope that it may lift them up to where they ought to be, and where our Creator has made us to be. The Indians are putting away their old ways and are becoming civilized, and they are not only becoming civilized and educated, but they are also becoming Christianized by the education and the good work which you, kind friends, have set up for us, where we may learn and be fitted for workers among our own people.

May the Lord raise up friends for the Indian. May the Lord provide the things which are lacking to make his light shine more and more into this people of ours, who are yet in darkness. And may the

time soon come when the power of Satan and heathenism shall be driven away from this people, and they shall be governed and ruled by Christianity. (Applause.)

ADDRESS OF MR. W. T. LOPP.

Dear Christian Friends: I am very glad to get back to civilization again. You have just heard from a civilized Indian, bnt now, judging from my garb, you might think that you were to listen to a heathenized American. (Laughter.) Most of you are probably familiar with our mission at Cape Prince of Wales, Alaska. In the spring of 1890, Mr. Thornton and myself were sent up there to open up that mission. In the year of 1891–92, Mr. Thornton having gone back, I was alone. In 1892–3, Mr. Thornton and his wife and Mrs. Lopp and myself occupied the mission field. But that summer Mr. Thornton was killed, and the mission was idle for a year. In the summer of 1894 we went back to take up the work.

Our school at Cape Prince of Wales has always been a success. We have had the largest day school in Alaska. The average attendance has always been more than 100 each year the school has been in session. This last year an industrial department was added to the school. In addition to training these Eskimos to read and write, we are now training a few of them to herd the domestic reindeer which have been introduced from Siberia through the general agent of education, Dr. Sheldon Jackson. In the fall of 1894 the Government gave our mission 100 reindeer, and five of our school boys have herded those reindeer during the last year, and they have been very successful. The herd now numbers 171, and the boys think a great deal of the deer and are hoping that the herd will greatly increase.

This last year we have done something in the way of giving the people some religious instruction. We have held a Sunday service every Sunday, beside some special services, and we have found that the Eskimos are quite capable of understanding the plan of salvation, and that many of them gladly accept it. To-day, at Cape Prince of Wales we have thirty or forty praying Christian Eskimos, and the work has not stopped. Some of these have gone to the settlements to the north and south of our own settlement, and have taken the good news. We have often visited some of these other settlements and conversed with these people and tried to explain the Bible to them. Those Eskimos, by the way, ask some very hard questions, some of which would trouble our theologians to answer. They often ask what has become of their great-grandparents who knew nothing of Jesus, and then

they are continually asking when Jesus is coming back again to earth. Of course, all we can do is to read them those portions of Scripture bearing on those subjects and let them interpret for themselves.

These Eskimos are a fine race of people, and while we are down here in civilization our hearts are in Alaska. We keep thinking about those poor people whom we have been with for five years, and we sincerely hope that the A. M. A. will not have to give up that mission, but that money will be raised during this present year, so that the mission can be supplied with teachers and workers. Just a few weeks ago the commander of the revenue cutter "Bear" told me that if money could be raised to buy more deer in Siberia, he would transport them for nothing. We hope that the funds can be raised.

ADDRESS OF REV. DR. J. M. STURTEVANT

ON FINANCIAL REPORT.

I am to make a few suggestions about this financial problem. I was reading the other day about Abraham Lincoln, that when he was just about to sign that emancipation proclamation, he took his pen in hand and looked at it and then put the pen away. He waited a while and then went back to his desk and again took his pen to write, but he put it away again. He waited a while longer and then sat down and signed it. He said: "I have been shaking hands all the afternoon, and I was afraid if my hand trembled people would say I hesitated." And yet it seems to me his hand might have trembled if he had known what it meant to the nation, what it meant of Christian sacrifice to prepare the colored people for what they were to do and be.

But I am thinking of this financial problem and of this retrenchment —$25,000 cut down one year and the next year $25,000 more, so that the rate of annual expenditure this year is $50,000 less than it was three years ago. I think of it on two sides: first, what pain and what loss it has caused, more than anybody can estimate; and on the other side, what it implies of wise administration. If the American Missionary Association had been loosely managed, it might have retrenched $50,000 without feeling it very much; but you and I know that it has not been loosely managed. There is always a little tendency in every missionary society to manage things on the principle of the resolution of forces. One man says, "You had better do this," and another man says, "You had better do that," and you do about what the resultant of all that pressure will be, and you move most for the man that presses the hardest.

And yet we are to face the problem: Shall the officers of the society be asked to retrench again? Are we prepared to say: "We began this work; we have followed in the steps of our fathers; we are following those who died in prison for the liberation of men; we are following those who laid down their lives as teachers; we are following those of whom the world was not worthy. But we are tired; we have gone far enough; we are going to stop now, we can't do any more?"

Are we going to say that? Shall our Secretaries and our Executive Committee go home with the commission, "Cut down again. You are such admirable financiers, such excellent managers, that you can cut down another $25,000?" I know you won't say to them, "Go back to the government and ask for that money." Shall we say, "You must cut down?" We cannot do it.

What will the churches say? Friends, the only question is how to get at this. In one way we Congregationalists are weak; in another way we are strong. A man said at the National Council the other day that every minister in the Methodist Church must take a collection for every one of the missionary causes; if he didn't he wouldn't get an appointment the next time. There is nothing of that kind the matter with us. If a man does not take a collection the whole year some other church wants him and he goes there and does the same thing over again. We have no system of getting at men except the hold we have on their consciences. But what troubles me is, how are you going to manage it? I do not think you will adopt this resolution and say to the secretaries, "Now go home and collect this $500,000." What are they doing now? They have doubled work on themselves to effect the retrenchment they have already made without stopping the work. And will you ask them to do more? You remind me of the story of a minister in New England. The church, in their great love for their pastor, voted to raise his salary $300, and when the fact was communicated to him he said, "I thank you, but I beg you not to do it. It almost kills me to collect what I now have, and if I had to collect $300 more it would be too much for me." You are not proposing to raise the salaries of these secretaries and burden them to collect it, and you surely will not increase the amount of benevolence and ask them to collect it.

Friends, this is a very solemn hour to me. I feel that we are pressed to the wall. I do not believe in being discouraged; I believe that the time has come for us to rise and use all the Christian courage and enthusiasm which we are capable of, and that this thing can be done and must be done. We must teach this duty of benevolence, and we must teach it to save our churches. I have been studying this thing historically, and I find that the greatest peril of our churches is that

they will settle back into confirmed mendicancy. Go over the history of our churches as they have moved westward, and you will find that when these churches were gently dealt with and given all they asked for and called upon to give nothing themselves, by and by they looked at the missionary society as nothing—to quote an old expression—but a cow to milk—the more she gives, the better. That is all they thought about it. But when we began to insist that they should do more, they began to grow stronger. To this day some of the churches in the eastern part of our so-called Western States are weak just for this reason. We are to be strong as a denomination by laying this burden on the churches, and we must persuade them to take it up and do the work. Hard times are not bad for the farmers; they spur every farmer to do his very best. And it is not so very bad to have a hard year in missionary operations. It will tone everything up. It has toned things up in the matter of economy of administration, and the time has come when it must reach the gifts of the churches, and it must tone things up especially in the line of inducing those churches to give that have not given. I tell you, it must not be true that we refuse to give our secretaries the money to spend when there is a chance to do something good for the cause of Christ. A business concern gains oftentimes by a hard year that compels them to revise their methods and do business more economically; but when a hard year leaves a man in such a shape that he cannot use the little openings that come to make more money to balance the loss, then he becomes discouraged. Now, these openings that the secretaries have been obliged to refuse are a sign that the work is alive, and that God is showing us ways to advance. They are signs of the divine blessing and presence with the work, and they are the conditions of hope and progress, and we must not press our secretaries down until they cannot enter these open doors. This resolution is good, only we must go home determined to carry it out—determined that with heart and soul and mind and strength we will give ourselves to the work of raising this $500,000. May God give us the spirit of wisdom and of consecration!

We have come to the place where we must do more or believe less. We are all bound together, rich and poor, learned and ignorant. We are one great nation, and the pulses of a common life extend through it all; and we, as a denomination, have an opportunity to do work for Christ such as we had never before. God has broken down this and that barrier, and opened this and that door, and said: "March forward and occupy for Christ! He that will be chief among you let him be your minister. Whoever would have power let him minister to my poor and neglected ones. Whoever would be heard in this nation let him bear the yoke of service for the neglected and despised." And

now God says to us: "This is the hour; this is the opportunity." We are a little company of a great denomination, but God lays on us a great burden.

ADDRESS OF REV. DR. JOSIAH STRONG

Mr. President and Friends: We have listened with intense and sympathetic interest to negro, Indian, white man. Three races? No; all one family, all blood relatives. The blood of Jesus Christ has made them brothers. Do you tell me that white men, Indians, Negroes, Chinamen in the United States constitute so many separate problems of which each one may be solved, and then another and another? No; they are all factors of one great problem, a problem which can be solved only as we recognize the value of each of these factors, and as we place them in right relations one to the other. This is the conviction forced upon us when we look at the work of this great and beloved society in the light of the most significant and the profoundest fact of our day—a fact which includes many others, a fact which explains most, if not all, of the social phenomena of modern times.

I refer to the fact that society is now coming to self-consciousness. Society has a life of its own which is something different from the life of the individuals which compose it—something greater. The recognition of the fact that these different races—negroes, Indians, white men, Chinese—are members of this great social organism, members that together live one life, is what we mean by society's beginning to come to self-consciousness. We are beginning to see that it is impossible that one of these members should suffer and the others not suffer with it. The conditions of modern civilization have made this inevitable.

Sink two wells. Let us suppose, however near they may be, that they are entirely separate. You may fill one without filling the other. You may empty one without emptying the other. You may contaminate one and the other will remain pure. But establish free communication between those two wells, and now it is impossible to fill one until you fill the other; it is impossible to empty one without emptying the other; it is impossible now to foul one without contaminating the other. And so between classes, between races, between nations. When they lived isolated lives, what concerned the one did not concern the other. But that day, my brethren, has forever passed. Intimate relations have been established. We have been forced by the very conditions of modern life into close contact, and now you cannot lift up the one unless you lift up the others, and to degrade the one is to

degrade the others. The consciousness of this profound fact is coming, and it is marking the beginning of a new period in the world's history.

As we recognize the fact that society is living one life, and hence that we are gaining a social consciousness, there is being developed with it a social conscience—a step forward in the history of the race. And that social conscience is beginning to tell us that if there is violence in Kentucky it is a reproach to Michigan; if there is ignorance in Arkansas it is a shame to Massachusetts; if there is bigotry in Florida it is a shame to Minnesota. So, in like manner, there is developing a world industry, a world life, a world consciousness and a world conscience: and that world conscience is telling us that the condition of Africa to-day is a reproach to Europe and to America. We are beginning to feel it to be such. And peculiarly is it true that it is a reproach to the United States. We, as a people here in America, sustain peculiar relations to the heathenism of the world to-day. India, we are told by Mozoomdar, perhaps the greatest living Brahmin, is honeycombed with Christianity. He declares that not Great Britain but Christ rules India to-day. It is not saying too much that in India the victory of Jesus Christ is in sight. But on either side of America, in China and in Africa, are two vast deserts of heathenism where we can as yet scarcely see the beginning of an oasis, representing together five hundred millions or more of the human family, and here is America between the two. What does it mean that in God's providence we find in America tens of thousands of Chinamen sitting down in the midst of our Christian, or, at least, so-called Christian, civilization? What means it that here are many millions of the children of Africa sitting down at our doors? Could the finger of Divine Providence point more plainly to the fact that we enjoy exceptional opportunities, and that there are therefore laid upon us exceptional obligations, for the evangelization of these two vast peoples? It seems to me that with this growing world consciousness it is well for us to look at the work of this noble society in its broadest relations, to remember how vast are its possibilities, and how out-reaching and on-reaching beyond America those possibilities are, to remember that when that school-teacher is toiling with a little negro boy or girl she is laboring not simply to uplift him, but to uplift the South, to uplift the North, to uplift Africa, to uplift the world through him.

ADDRESS OF GEN. O. O. HOWARD.

I am here to-night to plead the cause of the American Missionary Association, which needs no pleading. We are to go and teach "all nations." The apostle Peter was not good for much until the day of

Pentecost, and even then he had some prejudice left which had to be taken away by a vision, in connection with the incident of the conversion of Cornelius. As to this matter of prejudice, Northern prejudice is not so outspoken as Southern, but it is really stronger. Prejudice in the North and West is not bothered by fears of social invasion. There are too many polar bears and white lions in the North to admit of the fear of dark horses. (Laughter.) But the black folks are kept out of the stores, the shops and the trades. I predict that the black people will be freely admitted to all places of usefulness and labor in the old slave States sooner than in New York or San Francisco.

I wish that I could reproduce some of the pleadings we have had here to-day. Take an object lesson like this: A Negro hut in the black belt, with only one room, five or six children in the family, some of them grown up, all living together, and sometimes strangers come in to enjoy their hospitality over night. What kind of a home is that? And yet, under Christian influences, such a place as that becomes a home in a very short time, as we have had shown here to-day. One of the daughters who has been attending school and has learned to love the Lord Jesus Christ, comes home in vacation, and at once she begins to make the home more respectable and neat, and in a short time it is entirely changed. Think of that poor little child, whose story was told us to-day, left motherless and placed in the care of its grandmother, and finally, by great saving and labor, brought to one of the schools of this Association where she was transformed from an ignoramus into an educated and refined disciple of the Lord Jesus—the transformation taking place in an incredibly short space of time.

We engaged in the civil war to protect our institutions, and the fundamental institution of this nation is the Christian family. There was no such thing in the black belt before the war. It was not possible for the Christian family to be recognized in its relations during the days of slavery among the black people of the South. But as soon as they were emancipated every black man had the same right to his family as the white man. One of the first things we did after the war was to see that husband and wife among the black people were duly married, and that their marriages were recorded. But that was not enough to make the family. There must be the love of Christ in the family; and the teachers and workers of this Association have gone down South with the love of Christ in their hearts, and imparted it to those whom they have sought to reach and uplift. There is much of self-denial in their work for the present, but God's eye is upon them. He will never fail them, and their future is glorious.

Then there is the Christian school. Intellectual training is good, but

without the religion of Jesus it does not accomplish its purpose; it does not reach the bottom principle of the Christian family.

Then there is the Christian church. Our Northern churches, many of them, are too selfish; they are little clusters of individuals loving one another. Loving one another is all right, but Christ bids us love our enemies. We must sow beside all waters, carrying the gospel truth everywhere. And it is this idea of the Christian church which we must give to these poor people in the South.

Then there is the Christian ballot. Our Southern friends, with their peculiar prejudices, are dreadfully afraid that the colored folks down there will get the mastery of them politically, and so they seek to restrict the negro vote. What is the remedy? I would say, Dear brethren of the South, we will meet you more than half way. Let us put the standard of citizenship on a higher plane and require that no man, black or white, shall be a citizen of the United States who is not able to read the Constitution and who does not own, say, $250 worth of property. Put the white upon precisely the same foundation as the black man in this matter, and run this principle right through the whole country. It would redeem even New York and Chicago.

We who are gathered together in the interests of the American Missionary Association seem to be sweeping the whole field. I was once accused, when I was connected with the Freedmen's Bureau, of giving more money to the American Missionary Association than to any other association. I made this rule, that when a society would give one dollar towards the education of the freedmen, I would put another dollar alongside of it. In that way we worked together. I furnished the buildings and they furnished the teachers, or they would get the land and I would put up the buildings on the land. Now this Association received less, in proportion to what they undertook, than any other. I sort of leaned over backward in their case. I was a Congregationalist and I had a warm sympathy for them, and I was extraordinarily careful in giving them appropriations. After three months' investigation this accusation against me was disproved, and after another three months' investigation by an army court, with Gen. Sherman at the head of it, the general officers of the army declared, "This office is not guilty of any of the offenses charged." This Association did not receive more money than it was entitled to, but it undertook a wonderful work throughout the Southern States and it has kept it up until to-day.

Some say, "Why don't you let the Southern people take care of themselves?" There are no Southern people any more. I made a speech in Georgia the other day, and I said: "This Exposition belongs to me; Atlanta is my city; Georgia is my State." State lines are blot-

ted out so far as our affections are concerned. We must work for the whole people all the time and everywhere, for they are all God's people and all need to be saved. (Applause).

A PLEA FOR HOPE AND COURAGE.

BY W. E. C. WRIGHT, D.D., SECRETARY OF MIDDLE WEST DISTRICT.

This is no time for listless despair, but an hour for hope and courage in spite of debt, in spite of opposition, in spite of the slowness of men's hearts.

A debt caused by having lost the confidence of the churches would be reason for panic or might be reason for revolution. But through many months of business depression the churches have marched steadily on with little slackening of their contributions. The debt has come almost wholly from dissolution of partnership with the Government and diminution of legacies. It makes sore retrenchment necessary but leaves hope for the future undisturbed, and should only stir the churches to more courageous sacrifices that next year may be a time of re-enlargement.

The fiery trials in the way of opposition in this year of grace, 1895, are to be accounted no strange thing. Hope for the Christianization of the Indians and the ultimate civilizing of their Caucasian neighbors is not lost because Jackson's Hole has made itself infamous. There have been cruel things in history before. There was once a Glencoe massacre in the British Isles, in which both the slayers and the slain were Caucasians. There was only a century ago a war of Vendee in France full of unspeakable horrors, in which both sides were presumably Celts. Such events are horrible episodes of depravity that do not, after all, stay the onward movement of Christian civilization. In regard to the Indian, possibly the highest point yet reached of interest in him was indicated by the protest that has been so prompt and general against the Caucasian part in the Jackson's Hole affair.

There had been exclusiveness in the world before the enactment of the "Two Coach Bills" in Southern States and the separation of school children there at the farthest verge of a race line. There may be imminent peril that here, in the United States, exclusiveness will carry the day as it did generations ago in India and Egypt, paralyzing civilization. It is, by no means, to be admitted that exclusiveness in any part of our country has yet crystallized to the rigidity of India. There are solvents at work in Christian nations which are lacking among heathen and Mohammedan peoples.

In England there was for generations exclusiveness along the line separating Norman from Saxon; it has disappeared, and left no trace behind. Other exclusiveness in England still lingers not only between nobles and commons but also in the relations of the Established Church and Non-Conformists. As the dread of negro supremacy, or of negro equality, has led to many strange things in the South, so in our mother country the dread of Papacy long shut out all except members of the Church of England from the full rights and privileges of English citizenship. To such height did unreasoning fears mount after the Gunpowder Plot that there were long periods during which fine and imprisonment and sometimes death awaited any that met for worship outside the Established Church. Down to 1728 no one could hold public office in England unless he was regularly connected with the Established Church service. This test, except as removed from year to year for certain office holders, continued till the year 1828. Down to the present day, while a Church of England minister can solemnize marriages, no Non-Conformist minister in England can perform the marriage ceremony of even his own daughter without the attendance of a civil magistrate to make the service legal. Not till 1880 could Non-Conformist ministers perform funeral services in the ancient burial grounds of England. As late as 1714 a law was enacted in England forbidding any Non-Conformist keeping either a public or private school. The reproach is partly mitigated by the fact that the law was never rigorously enforced, and after five years was repealed. May the State of Florida remove even more promptly the blot from her escutcheon. Not till 1871, less than a generation ago, were the doors of Oxford and Cambridge opened to Non-Conformists. In all these matters there has been a steady enlargement of privileges for Non-Conformists, a fact which shows the solvent power of Christianity over the most obstinate abuses. We may labor for the removal of abuses in the United States in the fullest confidence that Christianity is stronger than they. Legal restrictions yield more readily than social exclusiveness; but everything that resists the spirit of Christ must eventually give way.

Meanwhile, English Non-Conformists, though shut out from many dignities and opportunies and helpful associations that should have been theirs by the rights of their human nature and their English citizenship, have, nevertheless, contributed great things to the advancement of England. What spiritual power in them from the days of Bunyan to the time of Spurgeon! What fruitful intellectual activity and scholarship in Baxter and Owen and Henry! What contribution to literature in a Milton! What influence upon the state as shown not only in the Commonwealth under Cromwell but also in the steady removal of dis-

abilities and the constant liberalizing of all English life down to the present day! What vigor on the part of those who were compelled to flee from England in developing the institutions of this new world! Let Chinese and Indian and Negro take courage from what the Non-Conformists of England have achieved. Patient continuance in well-doing can accomplish great things even under adverse conditions, and shall win at last the correction of these conditions till they are in harmony with the will and spirit of Jesus Christ.

The slowness of the growth of a better life in great communities is no ground for despondency. Hope and courage have ample justification if there is growth at all. The Great Teacher found that even those nearest him were "slow of heart to understand." Yet out of them He formed a Church through which He is bringing in the New Dispensation. Some may feel discouragement because the Association enters upon its fiftieth year with a need as great as ever in all its fields. Whoever talks of failure because the Association has not in a single generation secured thousands of self-supporting Congregational churches among the colored people needs to take a lesson in patience from the Master, and to learn wisdom from the slow movement and progress in all civilization.

The spirit of civil liberty by which our fathers achieved independence for the nation was not a mushroom sprung up during the brief Revolutionary War. It was a sturdy oak that had been gathering strength through more than a century and a half of Colonial struggles in America, whose roots ran far back of Colonial history to Magna Charta and to the civil organization of Germanic communities as Tacitus described them. Our freedom of religious life, though implicit in the New Testament, has been realized in actual life only after many generations. For centuries religious liberty was buried out of sight ; for other centuries it struggled against bigotry and oppression. Its martyrs did not die in vain. Latimer at the stake was justified in expecting the flames by which he perished to kindle an inextinguishable light for England and the world.

Human society, even in the most nearly Christian nations, has not reached a condition to bid the servants of Christ sit down at ease. Our warfare is not yet accomplished. There are victories to be won only by courage. This generation—we know not how many more—must be ready to do and dare. This generation must expect to have its martyrs in one form or another. They that die for the Lord in this generation shall die in a sure hope like that of Latimer that their death shall help bring in the larger life of future generations.

The larger life that is around us to-day has come so gradually that few realize how far we have already advanced from night into the dawn. How incredible would have seemed a little while ago the things we

have witnessed at this meeting of Christian culture in those born to no heritage of Christian religion. How marvelous that the Southern Presbyterian Church should be putting such honor on their black missionary to Africa, William H. Shepard, and that the Southern secular press should be so full of the praise of that remarkable colored leader, Booker T. Washington. Both of these are children of Hampton Institute, which is one of the oldest children of the American Missionary Association.

The advancement of the colored people has been beyond all previous example, and is far more rapid than the recognition of their progress by Southern white people. In the separation of school and church life, which the white people enforce in the South, the whites shut themselves out from knowing the work of the more progressive of the colored people. It is this white ignorance of what the better colored people are doing that accounts for the representations made by so many Southern people that education is harming the colored population. There is need of strenuous effort to increase more rapidly the numbers of the better class of colored people. There is almost equal need of skillfully bringing their best work and their genuine character to the attention of their white neighbors, though one day at Atlanta recently was of great value in getting the attention of the white South. Southern white sentiment toward the colored people can not be transformed in a day. The Anglo-Saxon mind is not always quickly moved. In English history, the Jacobites persisted in their theory of the "Divine Right of Kings" to the third and fourth generation. When we remember that such learned and devout men as Bishop Ken sacrificed all their worldly expectations to that Jacobite sentiment, we ought not to be surprised at the persistence of white prejudice in the Southern States. We must not give way to it any more than the Liberal Government in England gave way to the Jacobites. We must resist it unto the death. Our resistance may be hopeful as well as courageous. The stars in their courses fight against caste. The progress we have seen in the nearly fifty years of the Association's history we may hope to see greatly accelerated in the next half-century. All obstacles to the complete Brotherhood of Man in the family of God shall be swept away. We may proclaim the kindom of Heaven is at hand, and either we, or our children after us, shall see that kingdom come in its power.

RECEIPTS FOR OCTOBER, 1895.

THE DANIEL HAND FUND

For the Education of Colored People.

Income for October..... $1,460 00

CURRENT RECEIPTS.

MAINE, $419.28.

Bangor. Jr. End. Soc. First Cong. Ch., *for Indian M.* 2 00
Bath. Winter St. Ch..... 162 40
Brunswick. First Cong. Ch..... 27 36
Deer Isle. First Cong. Ch. and Soc.... 3 25
Farmington. Mrs. C. N. Bixby, 2; Mrs. B. N. Titcomb, 2, *for Pleasant Hill, Tenn* 4 00
Hallowell. H. K. Baker and Wife..... 5 00
Lewiston. Pine St. Cong. Ch., to const. Rev. G. M. Howe and Dea. Sylvanus B. Hayes L. M.'s..... 67 60
Portland. By Miss A. E. Farrington, *for Student Aid, All Healing, N. C.*..... 12 00
Scarboro. Cong. Ch..... 5 85
Sherman Mills. Washburn Mem. Ch.... 7 00
Wells. Second Cong. Ch..... 7 25
Maine Woman's Aid to A. M. A., by Mrs. Ida V. Woodbury, Treas., *for Woman's Work:*
Camden. A Friend..... 1 00
Eliot. Sab. Sch., 7; Ladies, 3. 10 00
Greenville. "A Friend".... 3 00
Piscataquis. Conf. Coll..... 1 57
15 57

$319 28

ESTATE.

West Woolwich. Estate of Sarah A. Trott, by James O. Carter and Lemuel F. Stimson, Administrators..... 100 00

$419 28

NEW HAMPSHIRE, $2,513.84.

East Brentwood. Rev. H. H. Colburn... 14 00
Epping. "Willing Workers," *for Student Aid*, 10 *for Skylands Inst.*, 11 *for Saluda Sem.*, by Mrs. G. S. Thompson. 22 00
Francestown. "A Friend" (100 of which *for Ind an M*).. ..... 200 00
Gilmanton. Mrs. M. E. Hidden..... 10 00
Hampton. Cong. Ch..... 12 25
Hanover. Cong. Ch. at Dartmouth College..... 108 50
Hinsdale. Sab. Sch. Cong. Ch..... 6 50
Lisbon. Cong. Ch., 7.93; "Friends," 25. 32 93
Lyme. Cong. Ch., to const. Preston H. Claflin L. M..... 56 00
New Ipswich, Proceeds Children's 33d Annual Fair for benevolent objects (1 of which *for Indian M*..... 6 00
Penacook. Cong. Ch..... 11 75
New Hampshire Female Cent. Inst. and Home Missionary Union, by Miss Annie A. McFarland, Treas., *for Woman's Work:*
Milford. Ladies' Charitable Soc., *for Student Aid, Touga 00, U.*..... 12 00
491 93

ESTATES.

Cornish. Estate of Sarah W. Westgate, by E. G. Kenyon, Ch. of Trustees..... 21 91
Rindge. Estate of Otis Hubbard, by H. E. Wetherbee, Executor..... 2,000 00

$2,513 84

VERMONT, $369.67.

Burlington. First Ch..... 166 00
Chester. Cong. Ch..... 16 07
Newport. First Cong. Ch..... 7 55
Quechee. Cong. Ch..... 23 50
Rochester. Cong. Ch..... 5 16
Saint Albans. Cong. Ch..... 51 28
Saint Albans. W. H. M. S., by Mrs. J. G. Smith, *for McIntosh, Ga*..... 20 00
Waitsfield. Cong. Ch..... 12 00
West Brattleboro. Cong. Ch..... 20 91
Worcester. Mrs. Sophia S. Hobart, *for McIntosh, Ga* 5 00
Woman's Home Missionary Union of Vermont, by Mrs. Rebecca P. Fairbanks, Treas., *for Woman's Work:*
Barre. Mission Band, *for Indian Schp*..... 5 00
Barre. Junion C. E..... 5 00
Burlington. Jr. C. E. College St. Ch..... 10 00
Chelsea. Sarah P. Bacon Missy. Soc..... 3 00
Derby. S. S..... 4 20
Grafton. Jr. C. E..... 2 00
Richmond. Primary S. S. Class 2 00
Westminster, West. W. H. M. S..... 5 00
Westmnster, West. Mission Bandi..... 4 00
40 20

MASSACHUSETTS, $12,892.66.

Amherst. Y. P. S. C. E. of First Cong. Ch. 5 00
Andover. "A Friend"..... 5 00
Ashland. Cong. Ch. and Soc..... 27 00
Barre. Evan. Cong. Soc..... 56 25
Beverly. Dane St. Sab. Sch., *for Student Aid, Fisk U.*..... 50 00
Blue Hill. "A Friend," *for Student Aid, Pleasant Hill, Tenn*..... 10 00
Boston. Shawmut Cong. Ch.... 109 66
Mortimer B. Mason, *for Central Church, New Orleans, La.*..... 50 00
"A Friend"..... 4 70
South Boston. Carrie A. Harlow..... 3 00
Allston. Cong. Ch 17 63
Dorchester. Second Cong. Ch. 71 21
"A Friend"..... 1 44
Roxbury. Walnut Av. Cong. Ch..... 75 00
Immanuel Ch., Francis J. Ward, $20; "A Friend," 10; Primary Sab. Sch., 5, *for Central Ch., New Orleans, La.*..... 35 00
Immanuel Ch., Woman's H. M. Soc., Mrs. Francis J. Ward, *for Central Ch., New Orleans, La*..... 20 00
387 64

Boxford. Sab. Sch. First Cong. Ch., *One Share Indian M.*..... 25 00
Brockton. Porter Evan. Ch. and Soc., to const. Mrs. Louise H. Randall L. M. 48 17
Brockton. Y. P. S. C. E. Porter Cong. Ch., *for Ch. Building, Toliver, Ky*.... 10 00
Brockton. Sab. Sch. First Cong. Ch., *for S. S. Work, Mill Creek, Tenn*..... 10 00
Brimfield. First Cong. Ch..... 18 00
Brookline. Harvard Cong. Ch., 107.66; Miss A. T. Belcher, 15.. ..... 122 66
Cambridgeport. Pilgrim Cong. Ch..... 19 54
Charlemont. First Cong. Ch..... 21 00
Charleston. First Cong. Sab. Sch., 79th Anniversary Concert Collection... 22 75
Chelmsford. Y. P. S. C. E. of Cong. Ch 25 00
Clinton. Sab. Sch. First Evan. Ch..... 25 00
Dalton. Mrs. Louise T. Crane, 100; Miss Clara L Crane, 75, *for Tougaloo U.* 175 00

East Somerville. Mrs. Mary C. Howard 10 00
Enfield. Woman's Miss. Soc., by Mrs. Amanda W. Ewing 28 00
Fitchburg. Rollstone Cong. Ch. 45 91
Fitchburg. Sab. Sch. C. C. Ch., *for Theo. Dept., Straight U.* 25 00
Fitchburg. H. M. Dept. of United Workers in C. C. Ch., *for Straight U.* 5 00
Gloucester. Lanesville Cong. Ch. 12 00
Holbrook. Winthrop Cong. Ch. 17 65
Holyoke. First Cong. Ch. Y. P. S. C. E., *for Central Church, New Orleans, La* 20 00
Holyoke. Second Cong. Ch. I'll Try Mission Band, *for Indian M.* 5 00
Housatonic. Sab. Sch. Cong. Ch., *for McIntosh, Ga.* 12 00
Hyde Park. Sab. Sch. of Cong. Ch. 30 62
Ipswich. First Cong. Ch. and Soc. (5 of which *for Indian M.*) 30 00
Ipswich. First Parish Sab. Sch., Harvest Concert Collection 5 95
Lancaster. Ladies' Aux., *for Teachers. 25, for Indian M. 25, for Lincoln Acad., N. C.*, and to const. MRS. HARRIET N. EATON L. M. 50 00
Lee, Cong. Ch. and Soc., 100; Sab. Sch., of Cong. Ch. *for a Teacher* 150. 250 00
Littleton. Ortho. Cong. Ch. 10 65
Lowell. A. D. Carter 50 00
Lowell. Mrs. Helen M. Bigelow, *for Student Aid, Evarts, Ky* 25 00
Lowell. Miss Mattie M. Buttrick, *for Campton, Ky* 10 00
Malden. Miss M. F. Aiken 2 00
Medford. Mystic Cong. Ch. 166 31
Merrimac. Cong. S. S 3 00
Middleboro. Central Cong. Ch. 57 00
Miller's Falls. Cong. Ch. 3 50
Mittineague, Southworth Co. Box Paper *for Enfield, N. C.*
Neponset. Trin. Cong. Ch 26 35
New Salem. Cong. Ch., *for Campton, Ky* 11 35
New Bedford. Trin. Cong. Ch. 20 75
Newton Center. First Cong. Ch., 83.21; Sab. Sch. First Cong. Ch., 20. 103 21
Northampton. Edwards Ch. 121 33
Northboro. Cong. Soc. (extra) 6 86
North Brookfield. First Cong. Ch. and Soc., 46.47; Members' Union Cong. Ch., 33.76 80 23
North Chelmsford. Second Cong. Ch., adl 8 00
Oxford. "Oxford" 10 00
Pittsfield. First Cong. Ch., 76.58; Mrs. Mary E. Sears, 5 81.58
Pittsfield. John H. Kellman, *for Ch. Building, Toliver, Ky* 5 00
Princeton. Cong. Ch. 62 65
Reading. Cong. Ch. 25 00
Rochester. Miss Emma F. Leonard 10 00
Scituate. "A Friend" 13 45
Sharon. Cong. Ch. 22 52
Shirley. Eugene N. Livermore 1 00
South Deerfield. Cong. Ch. 13 07
South Egremont. Cong. Ch. 12 37
South Framingham. Grace Cong. Ch., 155.36; Mary H. Stevens, 10. 165 36
Spencer. "A Friend" 606 86
Taunton. West Cong. Ch. 1 00
Wakefield. Y. P. S. C. E. of Cong. Ch., *for Indian M.* 25 00
Wakefield. Cong. Ch 23 22
Waltham. Trin. Cong. Ch. 14 50
Webster. First Cong. Ch. 50 00
Westboro. Evan. Cong. Ch., to const. T. EDWARDS PILLING L. M. 73 64
Westboro. Ladies' Freedmen's Assn., *for Freight* 2 00
West Boylston. First Cong. Ch. and Soc. 2 75
West Brookfield. "Member Cong. Ch." 50 00
West Springfield. First Ch., "A Friend" 10 00
West Springfield. Ladies' Miss. Soc. of Park St. Cong. Church, *for Pleasant Hill Acad., Tenn* 60 00
Weymouth Heights. Old South Ch. Edith M. Bates 2 00
Winchendon. First Cong. Soc., 10, and Sab. Sch., 26.46 36 46
Williamstown. Mrs Marion S. Gavitt. 5 00
Worcester. Pilgrim Ch., *for Indian M.* 67 50
Massachusetts Bible Soc., Box of Bibles *for Straight U.*
Hampden Benevolent Association, by George R. Bond, Treas.:
Agawam. Cong. Ch 16 50
Holyoke. Second Ch. 59 00
Longmeadow. First Ch. 5 55
Springfield. South Ch 100 00
Springfield. First Ch. 21 93
West Springfield. First Ch. 20 30
West Springfield. Sab. Sch. First Ch., *for Indian M.* 8 51
Wilbraham. Cong. Ch., *for Freedmen* 9 07
240 86
Woman's Home Missionary Association of Mass. and R. I., Miss Annie C. Bridgman, Treas., *for Woman's Work:*
W. H. M. A. of Mass. and R. I., *for Salaries of Teachers,* 591 50
Natick. Cong. Ch. Ladies' Aux. 175 00
766 50
$4,774 97

ESTATES.

Boston. Estate of Elizabeth C. Parkhurst, by Elmore F. Brackett, Executor 7,000 00
Fitchburg. Estate of Miss Catharine H. Wellman, by Rev. Joshua W. Wellman, Executor 1,117 69
$12,892 66

RHODE ISLAND, $571.70.

Newport. United Cong. Ch., Quarterly. 13 20
Providence. Central Cong. Ch., 450; Beneficent Cong. Ch., 100.65; Y. P. S. C. E. of North Cong. Ch., 2.85. 553 50
Tiverton. Ann E. Brown. 5 00

CONNECTICUT, $2,751.55.

Branford. Cong. Ch., *for Lowell, N. C.* 28 00
Buckingham. Cong. Ch. 8 00
Bozrah. Charles Baldwin, 12; Simeon Abell, 3 15 00
Brooklyn. Miss C. B. Hatch 5 00
Bristol. Cong. Ch. 100 00
Chaplin. Cong. Ch. 20 00
Cheshire. Cong. Ch., 25.65; "A Friend," 1 26 65
Colchester. Mary Day 2 00
Danbury. "Friends," *for Central Ch., New Orleans, La* 10 00
Danbury. Levi P. Treadwell, *for Goodlettsville, Tenn* 3 00
Derby. First Cong. Ch. 20 23
East Hartford. First Cong. Ch. 100 00
Ellington. "A Friend," to const. ALBERT FRANCIS BRYCE and RALPH SAWARD TALCOTT L. M.'s. 60 00
Franklin. Cong. Ch. 5 00
Goshen. Mrs. Moses Lyman 10 00
Groton. Cong. Ch., 46.06, and Sab. Sch., 25.33 71 39
Ledyard. Cong. Y. P. S. C. E. 2 41
Meriden. "A Friend" 40 00
Middlefield. Cong. Ch., *for Tougaloo U.* 32 58
New Britain. "Mrs. J. W. C." 20 00
New Haven. Ch. of the Redeemer, 195.62; Humphrey St. Cong. Ch., 55; F. E. Beach, 15 265 62
New Haven. Sab. Sch. Center Ch., *for Student Aid, Santee Indian Sch.* 17 50
New Haven. United Ch. Y. P. S. C. E., 15; Jr. Y. P. S. C. E., 5; United Ch., J. H. Mansfield, 5, *for Central Ch., New Orleans, La* 25 00

New London. First Ch. of Christ..... 40 15
Norfolk. Cong. Ch. and Soc..... 40 88
Norfolk. "Mission Band," by Mabel Snow, Treas., *for Santee Indian M*... 17 00
North Stonington. Sab. Sch. Cong. Ch., 10; "A Friend," by Louise T. Miner, 3. 13 00
Norwich. Sab. Sch. Broadway Cong. Ch., *for Mountain Work in Tenn*..... 25 00
Orange. Cong. Ch..... 11 43
Poquonock. Cong. Ch..... 33 90
Portland. First Cong. Ch..... 10 08
Ridgefield. First Cong. Ch..... 18 00
Saybrook. Cong. Y. P. S. C. E., *for Central Ch., New Orleans, La*..... 10 00
South Windsor. Sab. Sch. Second Cong. Ch., *for S. S. Work*..... 13 40
Southport. Cong. Ch..... 30 10
Staffordville. Cong. Ch..... 4 00
Stonington. First Cong. Ch..... 13 27
Storrs. Cong. Ch..... 14 60
Thomaston. First Cong. Ch..... 12 29
Torrington. Third Cong. Ch..... 49 67
Washington. Cong. Ch., to const. RICHARD S. BARNES L. M..... 30 00
Washington Depot Swedish Cong. Ch. 7 34
Waterbury. Ladies' Benev. Soc. of Second Cong. Ch., adl., *for Santee Indian Sch*..... 35 00
West Cornwall. Second Cong Ch..... 4 00
Winchester. Cong. Ch..... 18 74
Windsor. "Friends"..... 100 00
Winsted. First Cong. Ch..... 69 91
Tolland Co. Conference, by H. L. James, Treas.:
Somersville 4 60
Tolland..... 23 50
28 10
Woman's Cong. Home Missionary Union, of Conn., Mrs. W. W. Jacobs, Treas., *for Woman's Work:*
Bridgeport. South Ch. L. B. F. 42 87
Bridgeport. North Ch. Aux. 25 00
Canaan. L. M. Soc..... 7 00
74 87
$1,612 11

ESTATES.

Cornwall. Estate of Silas C. Beers, George C. Harrison and John E. Calhoun, Executors..... 1,080 34
Groton. Estate of Mrs. B. N. Hurlbutt.. 59 10
$2,751 55

NEW YORK, $648.37.

Brooklyn. Puritan Cong. Ch..... 48 11
Brooklyn. Miss E. Thurston, *for Gloucester Sch., Cappahosic, Va*..... 50 00
Brooklyn. Sab. Sch. Central Cong. Ch., *for Santee Indian M*..... 37 50
Brooklyn. "In memory of Mrs. S. B. Halliday," 5 Bbls. C.
Buffalo. M. R. Eames, to const. RICHARD TRIPP L. M..... 30 00
Buffalo. Cong. Ch., adl., to const. REV. ALBERT L. GREEN, DEA. HENRY W. HILL, MRS. HATTIE CHESTER and MISS KATHARINE G. HICKCOX L. M.'s..... 2 50
Burr's Mills. Cong. Ch..... 16 65
Canandaigua. First Cong. Ch..... 12 31
Churchville. Cong. Ch..... 19 22
Corning. Cong. Ch..... 5 03
De Peyster. Cong. Ch..... 3 23
Derby. C. E. of Evan Cong. Ch..... 1 91
East Bloomfield. "Cong. Friends," 5.75; "Methodist Friends," 1.50, *for Central Ch., New Orleans, La*..... 7 25
Homer. Cong. Ch..... 11 00
Honeoye. Cong. Ch., *for Central Ch., New Orleans, La*..... 10 00
Ithaca. First Cong. Ch..... 23 29
Itchaa Sab. Sch. First Cong. Ch., *for Santee Indian M*..... 19 50
Little Valley. Cong. Ch..... 3 00
Livonia Center. Mrs. William Calvert and Miss M. A. Jackman..... 13 00
Lysander. Cong. Ch..... 8 15
Mount Morris. Nine Boys by Mrs. M. G. Richardson, *for Cumberland Gap, Tenn*..... 5 00
New York. Bethany Ch., 12.26; Broadway Tab. H. M. Ass'n, 5.; "An Anarchist," 2..... 19 26
Niagara Falls. First Cong. Ch..... 23 60
Northfield. Sab. Sch. Cong. Ch..... 10 00
Norwood Cong. Soc..... 9 20
Olean. First Cong. Ch..... 2 20
Orient. Cong. Ch..... 12 89
Portland. Cong. Ch..... 8 17
Rochester. South Cong. Ch., *for Central Ch., New Orleans, La*..... 37 00
Rodman. Cong. Ch., 35.26; Jr. End. Soc. of Cong. Ch., 2.. ..... 37 26
Spencerport. Prayer Meeting, *for Central Ch., New Orleans, La* 2 03
Troy. Rev. F. R. Marvin, *for Gloucester Sch., Cappahosic, Va*..... 2 00
Walworth. J. C. Cobb 5 00
West Groton. Cong. Ch..... 15 00
Woodhaven. Mrs. Wheat's S. S. Class, *for Saluda, N. C*..... 2 00
Woman's Home Missionary Union of N. Y., by Mrs. J. J. Pearsall, Treas., *for Woman's Work:*
Binghamton. "Helpers" (10 *for Student Aid, Williamsburg Acad.*, 40 *for Central Ch., New Orleans, La.*), to const. MRS. ELLEN DURFEE and MISS LIZZIE E. AMES L. M's..... 70 00
Cortland. W. M. S..... 10 00
Morrisville. C. E., *for Central Ch., New Orleans, La.* 8 06
Mount Vernon. W. M. S... 10 00
Riverhead. W. H. M. U.... 18 00
Saratoga Springs. W. M. S., *for Student Aid, Talladega C* 20 00
136 06

NEW JERSEY, $34.76.

East Orange. Waverly Ch. M. C. Coll., *for Central Ch., New Orleans, La*..... 7 01
Jersey City. Waverly Ch., *for Central Ch., New Orleans, La*..... 4 75
Woman's Home Missionary Union of the N. J. Association, by Mrs. J. H. Denison, Treas., *for Woman's Work:*
W. H. M. U. of N. J. Assn... 5 00
Montclair, N. J. First Cong. Ch. Jr. C. E. S..... 10 00
Washington, D. C. Fifth Cong. Ch. W. H. M. S., 5; First Cong. Ch. W. H. M. S., 3..... 8.00
23 00

PENNSYLVANIA, $138.50.

"Bradford County Friend"..... 100 00
Meadville. Cong. Ch., Mrs. W. H. Clifts, 2 50
New Milford. Horace Summers..... 7 00
Philadelphia. Shiloh Bapt. Ch., 5; Mrs. M. E. Robinson, 1.50; Levi Cromwell, 1, *for Gloucester Sch., Cappahosic, Va.* 7 50
Ridgway. Y. P. Bible Class, No. 6, Cong. Ch., *for McIntosh, Ga*..... 5 00
Warren. Swedish Cong. Ch..... 50
Pennsylvania Woman's Missionary Union, by Mrs. T. W. Jones, Treas., *for Woman's Work:*
Cambridgeboro. W. M. S... 10 00
Ridgway. W. M. S..... 5 00
West Spring Creek. W. M. S..... 1 00
16 00

OHIO, $655.49.

Ashtabula. First Cong. Ch.		20 00
Bellevue. S. W. Boise		5 00
Berlin Heights. Collections for Missions, by A. N. Gunn, Treas.		7 27
Brownhelm. Cong. Ch.		10 00
Chatham. Cong. Ch., 14; Mr. and Mrs. L. Clapp, 15		29 00
Cleveland. Pilgrim Ch., 72; Bethlehem Ch., 27.54		99 54
Dayton. Cong. Ch.		5 00
Dover. Cong. Ch.		29 28
Elyria. Cong. Ch. and Y. P. S. C. E., *for Central Ch., New Orleans, La.*		40 00
Garrettsville. Cong. Ch.		15 50
Greenwich. Cong. Ch., A. Frayer, 10; Mrs. Lucy Frayer, 10; H. Hossler, 1; Miss Anne Mead, 1; Dr. Ewing, 1; Others, 2, by Mrs. A. T. Burnell, *for Selma, Ala.*		25 00
Hudson. Cong. Ch., adl., to const. DEA. E. A. OSBORNE, W. D. HIGLEY and M. D. ROBINSON L. M's.		10 00
Huntsburg. Cong. Ch., 10, and Cong. Sab. Sch., 5		15 00
Kelloggsville. Rev. J. P. Krum, 75c.; Mrs. J. H. Tucker, 25c.		1 00
Kingsville. "A Friend"		10 00
Medina. First Ch., *for Mountain Work.*		102 28
Oberlin. Second Cong. Ch.		36 22
Oberlin. First Ch., by Dea. A. G. Comings, *for Mountain Work*		4 00
Springfield. First Cong. Ch.		5 82
Strongsville. First Cong. Ch.		10 00
Tallmadge. Mrs. M. H. Parmelee, *for Student Aid*		4 00
Toledo. Washington St. Cong. Ch.		9 55
West Williamsfield. Cong. Ch.		11 00
York. Cong. Ch., special		6 00
Ohio Woman's Home Missionary Union, by Mrs. G. B. Brown, Treas., *for Woman's Work:*		
Bellevue. W. M. S.	10 00	
Cincinnati. Vine. W. H. M. S.	2 00	
Cleveland. First W. H. M. S.	5 00	
Cleveland. Hough Ave. J. C. E., *for Central Ch., New Orleans, La.*	8 58	
Toledo. Washington St. W. M. U.	18 00	
Toledo. Washington St. J. C. E.	1 45	
		45 03
		$555 49

ESTATE.

Oberlin. Estate of Emily Stow, H. B. Hall, Adm.	100 00
	$655 49

INDIANA, $5.00.

Woman's Home Missionary Union of Indiana, by Mrs. A. H. Ball, Treas., *for Woman's Work:*		
Fort Wayne. Plymouth Ch. H. M. S.		5 00

ILLINOIS, $488.50.

Alton. Cong. Ch. Y. P. S. C. E., *for Indian M.*	3 51
Aurora. New England Cong. Ch.	20 00
Buda. Cong. Ch., to const. MRS. LIZZIE H. HANNUM, MRS. C. H. PETTEYS and MISS EDITH H. FISHER L. M's.	111 69
Byron. Cong. Ch., 16.67; Chas. Follett, 1	17 67
Chicago. Union Park Ch.	131 44
Danvers. Cong. Ch.	35 00
Earlville. "J. A. D."	25 00
Kewanee. Cong. Ch.	35 77
Metamora. Metamora Christian Union.	7 00
Morrison. William Wallace	10 00
Neponset. Cong. Ch.	18 26
North Aurora. Cong. Ch.	18 00
Pittsfield. Cong. Ch.	4 65
Plainfield. Cong. Ch., by "L. M."	4 00
Ridgeland. Cong. Ch.	4 24
Roscoe. Cong. Ch.	5 50
Rosemond. First Cong. Ch.	11 31
Waverly. Cong. Ch.	10 46
Wyoming. Cong. Ch.	15 00

MICHIGAN, $255.13.

Agricultural College. Prof. R. C. Kedzie	10 00
Allegan. First Cong. Ch.	10 20
Brewster. Cong. Ch.	6 53
Dowagiac. Cong. Ch.	9 01
Detroit. Fort St. Cong. Ch.	4 00
Detroit. "Children of Detroit," *for Indian Work*	1 00
Grand Haven. Cong. Ch.	4 50
Grand Rapids. South Cong. Ch., Y. P. S. C. E., *for Student Aid, McIntosh, Ga.*	5 50
Pinckney. Cong. Ch.	3 50
Rochester. Cong. Ch., 3.60; Y. P. S. C. E. of Cong. Ch., 5	8 60
Salem. Miss. Soc. of Second Cong. Ch., by Mrs. A. M. Coldren, Treas	5 00
South Haven. First Cong. Ch.	2 00
Stockbridge. Mrs. E. W. Woodward.	5 00
Union. City Cong. Ch.	33 14
Wacousta. Cong. Ch.	3 00
Woman's Home Missionary Union of Michigan, by Mrs E. F. Grabill, Treas., *for Woman's Work:*	
Allendale. W. H. M. S. 5 00	
Detroit. First Ch. Woman's Assn., *for Schp. Moorhead, Miss.* 50 00	
Detroit. First Ch. Jr. Y. P. S. C. E., *for Student Aid, Santee Indian Sch.* 3 00	
Freeport. Y. P. S. C. E., *for Student Aid, Santee Indian Sch.* 85	
Gaylord. Ladies of the Church 15	
Olivet. L. B. S. 5 00	
Williamstown. L. H. H. Soc. 15	
	64 15
	$175 13

ESTATE.

Niles. Estate of James Lewis, M.D	80 00
	$255 13

IOWA, $368.37.

Avoca. German Cong. Ch.	4 00
Alden. Cong. Ch.	3 40
Britt. Cong. Ch.	5 51
Belmond. Cong. Ch.	15 00
Cedar Falls. Cong. Ch.	21 00
Central City. Cong. Ch.	9 00
Charles City. Cong. Ch.	2 20
Clarion. Cong. Ch.	5 00
Clear Lake. Cong. Ch.	1 15
Denmark. Cong. Ch.	5 00
De Witt. Cong. Ch.	2 00
Forest City. Cong. Ch.	2 00
Garner. Cong. Ch.	15 83
Grinnell. Cong. Ch.	61 42
Hutchins. Cong. Ch.	2 45
Keokuk. Cong. Ch.	10 00
Mondamin. Cong. Ch.	5 00
Monticello. Cong. Ch.	7 55
New Hampton. Cong. Ch.	15 00
Nora Springs. Cong. Ch.	3 60
Ottawa. First Cong. Ch.	15 53
Shenandoah. Cong. Ch.,	16 20
Sherrill. German Cong. Ch.	2 70
Victor. Cong. Ch.	8 70

Iowa Woman's Home Missionary Union, Miss Belle L. Bentley, Treas., *for Woman's Work:*
Charles City. L. M. S..... 25 00
Des Moines. Plymouth L. M. S. 10 69
Des Moines. Plym. Rock Miss. Soc..... 8 06
Genoa Bluffs. W. M. S..... 1 25
Grinnell. W. H. M. U..... 3 70
Hawarden. Ladies..... 5 00
Mount Pleasant. W. M. S... 4 95
Sibley. W. H. M. U..... 12 50
Sloan. W. H. M. U..... 5 00
Traer. W. M. S. 33 40
Victor. W. H. M. U..... 10 00
Waterloo. L. M. S..... 7 58
Webster. L. M. S..... 2 00
129 13

WISCONSIN, $282.74.

Arena. First Cong. Ch..... 5 00
Elroy. Cong. Ch..... 3 50
New Richmond. Cong. Ch. Y. P. S. C. E..... 5 00
River Falls. Cong. Ch..... 63 44
Sparta. First Cong. Ch..... 23 79
Spring Green. Cong. Ch..... 2 01
$102 74

ESTATES.

Boscobel. Estate of Rev. S. R. Thrall, by Mrs K. M. Jenney, Executrix..... 30 00
Milwaukee. Estate of Edward D. Holton, by O. W. Robertson, Executor.... 150 00
$282 74

MINNESOTA, $55.06.

Dawson Ladies' Miss. Soc., *for Skyland Inst., Blowing Rock, N. C.*..... 2 80
Freeborn. Sab. Sch. Cong. Ch..... 1 17
Lake City. Cong. Ch..... 17 11
Madison. Cong. Ch..... 3 50
Marshall. Cong. Ch..... 8 25
Montevideo. Mrs. Jos. J. Goar, 3; Cong. Ch., 2.20; Dr. Moyer, 1; Frank Ellickson, 1; Wm. Gilmore, 1, *for Skyland Inst., Blowing Rock, N. C.*..... 8 20
Saint Anthony Park. Cong. Ch..... 3 51
Wabasha. Cong. Ch..... 7 60
Worthington. Cong. Ch..... 2 92

KANSAS, $22.89.

Douglass. Y. P. S. C. E. of Cong. Ch.. 3 00
Eureka. Cong. Ch..... 7 43
Kansas City. First Cong. Ch..... 2 45
Ouerbrook. Cong. Ch..... 2 40
Ridgway. Cong. Ch..... 1 45
Russell. Cong. Ch..... 3 04
Wakarusa. Cong. Ch..... 3 12

MISSOURI, $132.35.

Aurora. Cong. Ch..... 1 51
Breckenridge. Cong. Ch..... 3 46
Hamilton. Cong. Ch..... 3 15
Ironton. Jesse Markham..... 1 00
Kansas City. First Cong. Ch., 10.33; Clyde Ch., 4; Fourth Ch., 3.50; Tabernacle Ch., 2.75; Plymouth Ch., 2.28.... 22 86
Kidder. Cong. Ch..... 5 68
Lamar. Cong. Ch..... 2 25
Lebanon. First Cong. Ch., 22 39; Cong. Ch., 5 ..... 27 39
Meadville. Cong. Ch 3 14
Pierce City. Cong. Ch 2 62
Republic. Cong. Ch..... 3 00
St. Joseph. Cong. Ch..... 37 50
St. Louis. C. E. Redeemer Ch., *for Skyland Inst., Blowing Rock, N. C.*.... 5 00
Sedalia. First Cong. Ch..... 7 54
Springfield. First Cong. Ch..... 6 25

NEBRASKA, $13.40.

Hallam. German Cong. Ch. L. M. Soc.. 3 50
Verdon. First Cong. Ch..... 5 00
Waverly. Cong. Ch..... 4 90

NORTH DAKOTA, $17.00.

Bismarck. Miss M. O. Osgood..... 2 00
Woman's Home Missionary Union of North Dakota, by Mrs. Mary M. Fisher, Treas., *for Woman's Work:*
Marysville. Ladies' Soc..... 10 00
Wahpeton. Ladies' Soc..... 5 00
15 00

SOUTH DAKOTA, $7.50.

Alcester. Cong. Ch..... 3 00
Carthage. Cong. Ch..... 4 50

COLORADO, $9.00.

Idaho Springs..... 6 00
Colorado Woman's Home Missionary Union, Mrs. Horace Sanderson, *for Woman's Work:*
Boulder. Y. P. S. C. E..... 3 00

UTAH, $15.50.

Ogden. First Cong. Ch..... 6 65
Salt Lake City. Phillip's Ch..... 8 85

CALIFORNIA, $450.83.

Santa Barbara. First Cong. Ch.. ..... 60 48
San Francisco. The California Chinese Mission, by Wm. Johnstone, Treas. (see items below)..... 384 85
Woman's Home Missionary Union of California, Mrs. J M. Haven, Treas., *for Woman's Work:*
Oakland. Mrs. David Wirt.. 2 00
Pacific Grove. Mayflower Ch..... 3 50
5 50

OREGON, $7.50.

Myrtle Port. C. C. Stoddard..... 1 00
Woman's Home Missionary Union, by Mrs. W. D. Palmer, Treas., *for Woman's Work:*
Wilsonville. W. M. S..... 6 50

WASHINGTON, $10.45.

Seattle. Taylor Cong. Ch..... 3 00
Snohomish. First Cong. Ch..... 3 95
Walla Walla. First Cong. Ch..... 3 50

DISTRICT OF COLUMBIA, $35.00.

Washington. Mount Pleasant Ch..... 35 00

VIRGINIA, $11.25.

Virginia. "Friends," *for Gloucester Sch., Cappahosic, Va* 1 75
Sassafras. Through Miss Frances Leigh, *for Gloucester Sch., Cappahosic, Va*.... 5 50
Woman's Baptist Missionary Convention of Va., *for Gloucester Sch., Cappahosic, Va*..... 4 00

KENTUCKY, $6.50.

Newport. Jr. Y. P. S. C. E., *for Ch. Building, Toliver, Ky*..... 2 50
Red Ash. Cong. Ch..... 4 00

TENNESSEE, $8.25.

Harriman. Cong. Ch..... 8 25

NORTH CAROLINA, $60.51.

Blowing Rock. Miss N. S. Dennis, for Skyland Inst. and to const. J. F. STEWART L. M.		30 00
Dry Creek. Cong. Ch., 3.31, and Y. P. S. C. E., 25c.		3 56
High Point. Cong. Ch.		1 50
Moncure. Cong. Ch, by Rev. J. E. McNeill		1 40
Salem. Cong. Ch		1 25
Saluda. "A Friend"		4 14
Strieby. Cong. Ch.		1 25
Tyron. Rev. A. Winter, *for Saluda, N. C.*		5 00
Woman's Missionary Union, by Miss A. E. Farrington, Treas., *for Woman's Work:*		
Beaufort. W. M. S.	1 00	
Dudley. W. M. S.	90	
McLeansville. First Ch. W. M. S.	1 00	
Melville. W. M. S	80	
Oaks. W. M. S.	5 00	
Oaks. Cong. Ch.	3 00	
Pekin. W. M. S	71	
		12 41

GEORGIA, $4.75.

Macon. First Cong. Ch.	2 00
Savannah. Miss Julia A. Condict.	2 50
Woodville. Rev. J. H. H. Sengstacke	25

ALABAMA, $12.75.

Birmingham. Cong. Ch.	2 75
Tuskegee. Mrs. Booker T. Washington, *for Student Aid, Fisk U.*	10 00

LOUISIANA, $16.05.

New Iberia. St. Paul Ch.	4 00
New Orleans. Morris Brown. Cong. Ch. Ruth Y. P. S. C. E., *for Student Aid, Straight U.*	11 05
New Orleans. Howard Cong. Ch.	1 00

Donations	$11,553 06
Estates	11,739 04
	$23,292 10

TUITION, $650.23.

Cappahosic, Va. Tuition	3 00
Evarts, Ky. Public Fund	113 70
Lexington, Ky. Tuition	29 25
Williamsburg, Ky. Tuition	44 60
Grand View, Tenn. Tuition	18 50
Jonesboro, Tenn. Tuition	3 00
Nashville, Tenn. Tuition	126 96
Pleasant Hill, Tenn. Tuition	28 40
All Healing, N. C. Public Fund	111 05
Saluda, N. C. Tuition	17 90
Whittier, N. C. Tuition	11 24
Atlanta, Ga. Tuition	74 78
Thomasville, Ga. Tuition	4 00
Florence, Ala. Tuition	4 00
Marion, Ala. Tuition	15 10
Nat. Ala. Tuition	44 75
	650 23

Total for October $23,942 33

FOR THE AMERICAN MISSIONARY.

Subscriptions for October $24 15

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, William Johnstone, Treas. Amounts applicable to unpaid bills of the fiscal year ending August 31, 1895.

FROM LOCAL MISSIONS:

Fresno. Ann'y Offs.	6 00	
Oakland. An. Memberships, 5; First Cong. Ch., 48	53 00	
Riverside. An. Memberships	3 50	
Oroville. Yong Kay, 1; Quong Teney, 4	5 00	
San Diego. Ann'y Offs.	3 00	
Los Angeles. Ann'y Offs. (Americans), 11.80; Y. L. M. Soc. First Cong. Ch., 2; Chinese (of which from Loo Ting, 4.35; Mrs. Hong, 7), 18.35	32 15	
San Bernardino. Ann'y Offs.	18 50	
San Francisco. Bethany Ch., Mrs. Hicks, 1; Mrs. Chamberlain, 1; Mrs. Gardner, 1; Fred Hare, 1	4 00	
San Francisco. Central Mission, An. Memberships	29 00	
Ventura. Mon. Offs., 1.50; Ann'y Offs., 4	5 50	
		159 65

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA:

Claremont. Aux.	3 20	
Compton. Aux.	5 00	
Highlands. Aux.	7 00	
Poway. Aux.	14 00	
Riverside. Aux., adl.	1 00	
San Bernardino. Aux., adl.	5 00	
		35 20

INDIVIDUAL GIVERS:

Rev. Geo. Mooar, D.D.	18 25	
Rev. Joseph Rowell	5 00	
		23 25

EASTERN FRIENDS:

Portland, Me. Second Cong. S.S., Chinese S.S.	15 00	
Ware, Mass. Miss S. R. Sage.	10 00	
Worcester, Mass. Mrs. E. R. Sanford and Daughter	5 00	
South Britain, Conn. "Thankful Boxes," Mrs. J. D. Smiley, Miss Lizzie Buhler and Miss H. L. Mitchell	5 00	
Brooklyn, N. Y. Chin Rus.	1 00	
		36 00

Receipts applicable to expenses of the new fiscal year from September 23 to October 17, 1895.

FROM LOCAL MISSIONS:

Fresno. Chinese Mon. Offs.	1 75	
Los Angeles. Chinese Mon. Offs.	7 90	
Marysville. Chinese Mon. Offs.	7 40	
Oakland. Chinese Mon. Offs.	6 00	
Oroville. Chinese Mon. Offs.	1 55	
Petaluma. Chinese Mon. Offs.	3 00	
Riverside. Chinese Mon. Offs.	3 00	
San Diego. Chinese Mon. Offs.	6 30	
San Francisco, West. Chinese Mon. Offs.	2 35	
Santa Barbara. Chinese Mon. Offs.	2 25	
Santa Cruz. Chinese Mon. Offs.	6 50	
Ventura. Chinese Mon. Offs.	2 00	
Vernondale. Chinese Mon. Offs.	2 75	
Watsonville. Chinese Mon. Offs.	2 00	
		54 57

FOR CHINESE MOTHERS AND CHILDREN:

Hatfield, Mass. Mrs. S. N. Cowles	6 00	
Massachusetts. "W."	50 00	
New Haven, Conn. Mrs. Henry Farnum	20 00	
		76 00

Total $384 85

H. W. HUBBARD, Treas.,
Bible House, N. Y.

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